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THE

CHRISTIAN DISCIPLE.

PUBLISHED MONTHLY.

Vol. [illegible]V.

FOR MDCCCXVII.

"SPEAKING THE TRUTH IN LOVE."—*ST. PAUL.*

BOSTON:

PUBLISHED BY JOSEPH T. BUCKINGHAM.

1817.

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THE

CHRISTIAN DISCIPLE.

No. 1. JANUARY, 1817. Vol. V.

THE CLOSE OF THE YEAR.

As I write these lines, another year is hastening to its close. It is a period which naturally leads me to converse with the past. I cast my eye back not only on the year which is soon to leave me, never to return, but on those which preceded it. As I take this review, I am struck and affected by the vicissitudes of human affairs, which my own recollection, and which history suggest. I seem to look on an ocean, ever restless, and strowed with a thousand ruins. My mind is filled with solemnity, but not with sadness, for I see and adore in the changes of human things, the hand of an all wise and merciful Disposer. I encourage this train of reflection, for it serves to give sobriety to my views of life, and earnestness to my desires of that "inheritance which fadeth not away."

As I look back, I recollect friends and acquaintances, who were distinguished by health and activity. They seemed to defy the elements, and almost imagined themselves privileged against disease; and I have seen these arrested by sudden and mortal sickness, their cheeks withered, their muscular frames reduced to a shadow, their elastick limbs stiffened and motionless as the clod of the valley; whilst others, who tottered with infirmity, who were shaken with every blast, whose laborious respiration seemed the knell of dissolution, have risen almost from the grave to take the places of the strong, perhaps to reap the fruits of their exertions.

As I look back, I recollect those who were nursed in the lap of affluence and ease, whose early wants were anticipated by parental fondness, who were decked with ornaments, before they had knowledge enough to be vain, whose hands no toil ever hardened, and whose minds not an anxious thought for subsistence ever disturbed; and I have seen these cast down by their own improvidence or by the hand of God from their giddy elevation, reduced to a scanty table and to mean attire, left to depend on those whom once they overlooked, forced to engage in occupations, which once they scorned; whilst others,

who were born under a lowly roof, and who inherited nothing but habits of toil and industry which necessity imposed, have been borne on a prosperous tide to unexpected wealth, and have awakened admiration and envy by their luxury and magnificence.

When these recollections fill my mind, I sometimes ask myself, what changes I should witness, should I be permitted to revisit this metropolis at the distance of seventy or a hundred years from the present moment. I represent myself inquiring, at that remote period, after families which are now distinguished. I hear of one, that every descendant is dead, and the very name extinguished. I am pointed to some poor labourer in the streets, and am told that he is the only representative of another. I hear of another, that its surviving members, wasted by extravagance and vice, occupy the lowest place in society. I visit the abodes of my friends, and I meet new countenances, I hear new names, I see not a relick which recalls those whom I love.

But the changes in human affairs, which my own experience suggests, though solemn and affecting, are still slight, when compared with those which history unfolds to me. As I traverse past ages, what astonishing reverses crowd on my mind. I see falling thrones; I see humbled, deserted, and murdered princes, and sometimes the crown plucked from its hereditary possessor, to adorn a brow which once, perhaps, was covered with the sweat of humble industry. I see vast empires which were reared by the toils of ages, now sinking under their unwieldy weight, now overwhelmed by conquest, now desolated by barbarous invaders whom they had long despised. When I repair, in thought, to the eastern world, the earliest seat of arts, refinement, and learning, I am every where called to ponder and mourn over the ruins of ancient greatness. The hissing snake admonishes me to view at a distance the fallen towers of Babylon; and I labour in vain, to search out the spot on which Nineveh reared her walls and palaces.

At these recollections, my heart sometimes sinks within me. But I look above and around me. I see the sun shining on me with as bright and cheering beams as he shed on men of former ages. I see the fields arrayed in verdure, as fresh and fair as saluted the eyes of departed generations. I see, that whilst the labours of men have crumbled to dust, the works of God survive. In the constancy of nature, I learn the unchangeable majesty, glory, and benevolence of its author. I learn, that amidst the prostrated thrones of mortals, one throne is eternal; that, amidst the defeated schemes of man, the counsels of God stand for ever. Instructed by Jesus Christ, I look forward to the great result of these solemn vicissitudes of human affairs, and I rejoice in the persua-

sion, that all are tending to the display of the perfections of God, to the triumphs of truth and virtue, and to the glory and felicity of creation. I feel, that the spirit within me, which retraces the past, and lives by hope in futurity, is an imperishable principle, that it is destined to survive the changes of material systems, and that if purified by the vicissitudes of this transitory life, it will shine as the sun, with perpetual splendour, in the kingdom of my Father.—In this hope, shall I not be tranquil amidst the fluctuations of society and the convulsions of nature.

POPULAR REASONS FOR STUDYING THE SCRIPTURES.

In no respect is the difference of present manners more to be lamented than in the diminished attention which is given to the Scriptures of divine truth. Once they were esteemed a part of the indispensable furniture of every family. The child was taught to spell out their contents, while the old delighted to pore over the sacred pages, till their subjects were as familiar to the understanding and as prompt to the memory as the volume itself was common to the sight and ready to the hand. Use, instead of diminishing, confirmed that reverence for the book of God, which was generated almost in the cradle and grew up in the school; so that instances were frequent of men, who knew much of their bible, but who knew little besides.

With many the case is now reversed. Every thing is eagerly read but that volume which would teach us to read without danger of corruption and without waste of application. The number of those who profess to read has, of late years, surprisingly increased; but in this increase of readers, are there not many who look into books only to diversify the forms of idle amusement; who read not to profit, but to play; not to learn more rapidly, but to trifle more seriously? For this neglect it is more easy to account than to apologize; for it is not difficult to perceive that the prodigious multiplication of books in this superficial age, of books adapted to every possible variety of capacity and taste, and easily accessible to every rank of society, has either jostled the Bible from its place, or buried it from notice; so that those who formerly read it because it was the only volume they possessed, might be surprised to find, if they were now alive, with how many it is the only volume which is not thought worth possessing.

The Bible, it is true, is not a book which is to be made popular by our commendations; still it may be useful to remind the busy, that they would not waste their time, the elegant that they would not hurt their taste, the gay that they would not spoil

their temper, and the philosophick that they would not dishonour their superiour sagacity, by reading and even remembering the writings of revelation. We shall, therefore, attempt to show, that this book has claims upon your attention which no other book presents.

In the first place, it professes to contain several revelations from God to man, made at different times, and accommodated to the successive capacities and wants of mankind. It records actions which no unaided human power could perform, and discloses truths which no human understanding alone is able to discover. These are lofty pretensions, sufficient, we should imagine, to awaken the curiosity of the most sluggish mind; and, if they carry no absurdity upon the face of them, worthy of being diligently examined. Other books, it is true, make similar pretences, and we rejoice in the opportunity of comparison. Go read, if you can, a chapter in the Koran, or amuse yourself with the heathen mythologies; and then take your Bible from the shelf, and though you may lay it by with incredulity or shut it up with disappointment, you will find no absurdities to laugh at, no extravagances to excuse, no enthusiasm to transport, and no artifices to entrap your judgment.

2. Besides the miraculous facts and supernatural truths which it contains, this book professes to teach a kind of practical wisdom, which was never before attained in the moral instructions of philosophers. It treats of the most interesting subjects in the world, the actual condition, the moral duties, and the future destination of man. Here you find them discussed, not with the doubts, the speculations, and anxieties with which the ancients were accustomed to reason on the subject, but in the unhesitating and unretracting language of men who are confident of the supernatural communications they had received. They uniformly talk to you in the lofty address of teachers who know that they are speaking to immortal spirits. If any man wishes or suspects that he may survive the dissolution of the body, and live again in some other state of existence, he must be either stupid or perverse, if he does not eagerly explore what the Scriptures contain on this subject.

3. But even if this book did not record the revelations of God's will; if it told us nothing of our origin, our duty, or our destination; if it did not address itself either to our hopes or our fears, and were nothing more, indeed, than a mere human composition; still it is worthy of being attended to as containing the oldest and the most authentick documents of primitive history which are now extant. The book of Genesis professes to relate the origin of the human race, their dispersions, their settlements, and their augmentation. The narration extends back to a period which no records, even of the oldest nations, remain to illustrate; and, when it joins the

tenour of profane history, it is confirmed by the current traditions of many nations, and is uncontradicted by the authentick memorials of any. We refer now principally to the historical portions of the Old Testament; and here we venture to assert, that the celebrated nations of Greece and Rome do not present so interesting a picture to the philosophical historian as the little people of the Jews. The former followed the usual laws of national progress and decline. During their national existence, they exhibited those various political convulsions which we are taught, by the experience of ages, to expect in civil constitutions, as naturally as in the human frame to look for the diseases of childhood or the infirmities of age. From small beginnings they grew into importance, flourished in temporary grandeur, sunk in gradual corruption, dwindled or were overwhelmed by foreign invasion; so that the once mighty names of Greek or Roman are now heard only in the polished periods of the historian; and the descendants of those who bore them are mingled and lost in the barbarous multitude, who now trample with impunity on classick ground. With the Jews all is different. They are delivered, in a miraculous manner, from a land where they had been long enslaved. Without provisions and without clothes, they march through a trackless wilderness under the conduct of leaders apparently timorous, unenterprising, and unpractised in the art of war. At length they settle in Palestine, a country surrounded with barbarous enemies, and remarkable (if we may credit the reports of modern travellers) for the sterility of its soil, though, compared with the wilderness of Sinai, it appeared to flow with milk and honey. Here they live under a government of which no man was the head; a government where all the laws, the ceremonies, and even the established customs were professedly derived from the immediate instruction of heaven. Whatever the philosopher may think of their story, it contains acknowledged facts which are not to be paralleled in the usual experience of mankind. Here is a nation, who worship but one God, while the rest of the world are, without exception, polytheistick and idolatrous. Here is a nation peaceably governed by a meek man who had no force at his disposal, who but proposes his laws and they are received, who writes down his sanctions and they are executed. He ordains a regulation unexampled in the history of nations, that every seventh year should be a year of rest, when the voice of labour should be silent, and the weapons of war should be hung up in peace. The ordinance is observed; but in the sabbatical year, no famine oppresses, and no invaders molest them. They are warned that, if they relapse into idolatry, they shall be carried captive into a distant land.

They transgress, and are carried away to Babylon. By the favour of their prince they are permitted to return. Their idolatrous propensities are for ever extinguished, and since their restoration they have been even obstinate in the worship of Jehovah alone, and continue to make the unity of God the primary article of their faith. It is now eighteen centuries since their polity was destroyed, and notwithstanding their utter dispersion over the habitable globe, the name of Jews is not yet merged in the inhabitants of Christendom. They still retain their nationality and their religious distinctions, and continue, to the present hour, the most peculiar people on the face of the earth. In what way will you account for the extraordinary history and fortunes of this nation; a history confirmed by numerous collateral testimonies of Heathen authors, and a condition which is the subject of individual observation, so easily, as by admitting the truth of the miraculous events and supernatural interpositions recorded in the sacred books of Jews and Christians? To a philosopher, such an anomalous example in the history of states must be interesting in the extreme; and if the record were found in any other book than the Bible, it would be cherished, even by a skeptical antiquary, as an invaluable fragment of ancient history.

4. This book is worthy of your perusal because it contains some of the earliest specimens of written composition, and some of the loftiest conceptions of human genius. Long before men were taught by rules to write, before there were any models to imitate or to avoid, or any criticks to censure or to praise, David, that sweet bard of Israel, swept the solemn strings of the celestial lyre, Solomon dictated his aphorisms of ethical wisdom, and Isaiah, rapt into future times, poured fourth his denunciations and predictions. The oriental style is confessedly hyperbolical; and all other remains of eastern poetry are hung round with tasteless decorations; but the poetical portions of the Hebrew scriptures are conceived in a strain of sublime simplicity, which has extorted the commendation of criticks, and mocked the imitation of posterity.

5. The Scriptures are recommended to the attention of the curious by this single circumstance, that no books now extant have been preserved with such astonishing scrupulosity. The Jews entrusted their law to a set of men who numbered every letter in the volume, to whom every jot and tittle was familiar as the letters of the alphabet to us. It is also well known to the learned, that even in those remains of classical authors which have been most carefully transmitted, there are more acknowledged mutilations, more irreparable corruptions, and more essential variations of copies, than can be found

within an equal compass in any book of the Old or New Testament.

6. The last consideration which we shall offer to encourage you to pay especial attention to this book is this; it is more frequently quoted and referred to, and its subjects and sentiments are interwoven with a greater variety of other reading, than any other work published in any age or country. The knowledge of the Bible is necessary to the understanding of a great part of the literature of Christendom. It is not a book peculiar to a single profession in society. It contains no technical terms, no uncommon phraseology, to make it unintelligible to the mass of readers. It is profitable for doctrine, for instruction, and for edification in righteousness. We are not extravagant in asserting, that if this book could once be lost, the literary, moral, and religious character of society, would be totally reversed. And of what other book in the world can it be said that the condition of mankind would be in any perceptible degree affected by its loss? —Let not then, this book of the law depart out of your mouth; but meditate therein day and night; for concerning his testimonies we have known, of old, that God hath founded them forever. B.

CALL TO SELF-EXAMINATION.

For the Christian Disciple.

HAVING been a subscriber for the Christian Disciple, from its commencement, I have been pleased to notice, that one of its professed objects, is to "support the genuine principles of the Christian religion, and to diffuse its spirit among mankind." The following remarks are offered for insertion, with a sincere view of promoting these desirable objects, by one who, sensible of his own deficiencies, wishes to unite in the examination he recommends to others.

A BEREAN.

This has been called the age of benevolence, and compared with preceding ages, is perhaps justly so denominated. Innumerable societies have been instituted for ameliorating the miseries of mankind, and for improving their moral condition. Societies for extending to the offspring of the indigent, the benefits of education; for sending Missionaries among the heathen; for disseminating the scriptures in every clime; and, lastly, for promoting, on earth, peace and good will among men.

That in this wide spread shew of benevolence, a real heartfelt sense of duty, founded on religious considerations has had its share, I feel no disposition to

deny. But, in an age when benevolence has become fashionable; when the appearance of it, advances our reputation among men; when the names of benefactors and contributors to works of charity, are regularly announced to the publick, through the medium of the press, and their characters held up to the admiration of an applauding world; a fear has arisen, that *some*, perhaps not a *few*, may, without very narrowly scrutinizing their own motives, rest satisfied with the aid which they conceive they are thus lending to the cause of religion, and with the character for benevolence thus easily acquired, without becoming clothed with that humility, which is one of the chief ornaments of the Christian profession, or striving after that holiness of life, "without which no man shall see the Lord."

Far be it from me to discourage the efforts of real Christian benevolence, or to throw a damp over any well-meant efforts, to ameliorate the condition of mankind. But I wish to call the attention of those, who are uniting their aid in the promotion of these objects, to an examination of their own situation, as individual members of the Christian family. An examination of this kind, I have no doubt, would convince such as are not already sensible of it, that he who will be the disciple of Christ, must now, as formerly, deny himself, take up his daily cross, and follow him. That it is the contrite heart; the heart that is humbled before God, and renovated by the influence of his spirit, that is alone, well pleasing in his sight. That it is not our own righteousness, established in our own way, but our submission "to the righteousness of God," that will be of any avail with Him who seeth in secret. We shall find these truths inscribed on the volume of Sacred Writ, and if we attentively listen to the voice of the inward monitor, I have no doubt, we shall find a corresponding testimony to their truth, within our own breasts. We shall find that every action, however specious in its appearance, or however estimated by the world, that is performed to obtain the applause of men, or to quiet our own consciences, independent of our submission to the cross of Christ, will not have its reward from heaven.

And I am far from believing, that such an examination as is here recommended, though it might abase ourselves in our own opinion, would have a tendency to lessen our love for mankind. In none, is this love more ardent, if indeed it can truly be said elsewhere to exist, than in the real Christian, united with, and founded upon, the love of God. But it will, in this union, be directed, not to those objects which are most popular, (merely because they are so,) but to those objects, to which the spirit of truth shall point our way; and, perhaps, not unfrequently in a way, wherein we shall find it our duty to act upon the spirit of

the scripture injunction, not to let "the left hand know what the right hand doeth," in our alms deeds.

When we reflect that it is righteousness alone, that truly exalteth a nation, and that the aggregate virtue or righteousness of a nation rests on no other basis, than the virtue of the individuals who compose it, the importance of individual piety becomes greatly enhanced in our view; and I have sometimes thought, when reflecting on the silent, but widely extended influence of example, that he who, in all his intercourse with society, manifests that he is acting under the guidance of Christian principle, does more to promote the cause of truth and righteousness, though wealth be denied him, than he could possibly do under other circumstances, though possessed of the greatest abundance. But when to this primary qualification for usefulness, ample pecuniary means *are* added, how beautiful the union; how widely extended indeed, the influence of example.

PROGRESS OF TRUTH.

Mr. Editor,

It is very delightful to the true believer, to observe the diffusion of just views of Christianity among the different denominations which bear the name of Christ. It is the opinion of many judicious observers of the times, that a real and most important improvement is taking place in the conceptions which are formed of the nature and spirit of our religion. A remarkable example of this is furnished by a passage in a work on "Sacramental communion," lately published by the Rev. Dr. John M. Mason, of New-York; a gentleman who holds perhaps the first place among those who choose to distinguish themselves in our country by the name of "orthodox." The passage deserves a conspicuous place in a work like yours, which is consecrated to the sublime and Christian purpose of spreading peace on earth, and good will among men. The passage is as follows:—

"*Let brotherly love continue;* was an injunction among the last which proceeded from the sanctified lips of Paul, the apostle, the aged, the Martyr. And for the best of reasons. It is a lesson, the most likely to be forgotten, and the most important to be remembered, of all the practical lessons which have been given to the children of men. The most likely to be forgotten, because every form and particle of their depravity has an interest in counteracting it—the most important to be remembered, because it is the principal proof of their reconciliation and com-

munion with God, and the main spring of their happiness both in this life, and that which is to come. Hatred, and her whole brood of envyings, strifes, clamours, jealousies, discords, are from Hell—the undisputed progeny of Satan. Charity, with her gentleness, kindness, long-suffering, mercies, meekness, and the whole train of personal loveliness and social graces, are from above; the fair and guileless offspring of the 'Father of lights.' The *very end* of the Redeemer's mission, the ULTIMATE OBJECT of his doctrines, his precepts, his example, his tears, his sacrifice, was to overthrow the reign of malice, and to rear upon its ruins the EMPIRE OF LOVE." Amen. Amen.

Such views of Christianity shed on it an infinite lustre. Let such views be diffused, and the hope of many Christians, that the millenial ages have commenced, will cease to be visionary. Let such views be diffused, and the wounds of the lacerated, bleeding and divided church of Jesus will be healed. Let such views prevail, and persecution and war, will be hurled from their long-usurped seats of power in the church and in the world, and the throne will be given to Charity, the spirit of heaven, the spirit of Jesus, the brightest perfection of God, the first and fairest of Christian virtues, the grace which above all others, assimilates and binds the soul to its Creator and Redeemer.

"THE TRIANGLE—THE SECOND SERIES OF NUMBERS."

THIS pamphlet was received after the article on the first series was sent to the press for December. The second series of numbers contains several interesting articles, but No. VI. demands all the room which can now be spared in the Christian Disciple. The greater part of the number will be given, and but few remarks will be made.

No. VI.

I HAVE before me the Pastoral Letter of the Synod of Philadelphia, dated Lancaster, September 20th, 1816, of which I give the first paragraph.

"Christian Brethren,

"The Synod assembled in Lancaster, at the present time, consists of a greater number of members than have been convened at any meeting for many years; and from their free conversation on the state of religion, it appears, that all the Presbyteries are more than commonly alive to the importance of contending earnestly for the faith, once delivered to the saints, and of resisting the introduction of Arian, Socinian, Arminian, and Hopkinsian heresies; which are some of the means, by which the enemy of souls would if possible, deceive the very elect."

The third paragraph runs thus: "May the time never come in which our ECCLESIASTICAL COURTS shall determine that Hopkinsianism and the doctrines of our confession of faith are the same thing; or that men are less exposed now, than in the days of the apostles, to the danger of perverting the right ways of the Lord."

People of the union, hear this, and feel what gratitude you owe to a good Providence, which shields your religious rights from the persecuting fury of bigotry and intolerance.

The reader will now perceive the justice of the remarks made in the former series concerning the opposition made to the strain of doctrine called Hopkinsian. In this number I shall call his attention to a few remarks on this Pastoral Letter of the Synod of Philadelphia.

1. It is impossible not to perceive that Hopkinsianism is the grand errour aimed at in that letter. They declare in the same letter, that there never was but one Socinian society within the bounds of the Synod.—An act so official and formal for a single congregation, and that perhaps a very small one, would scarcely appear decorous. As to Arianism, it is doubtful whether they have an individual of that heresy in all their bounds.

Nor did I ever know till now, nor was there ever a solitary instance, as I have heard, of any publick body in the United States, publishing a formal denunciation of Arminianism, as heresy. Few if any of the Protestant churches have chosen to censure Arminianism as a damnable heresy: and it has never been done before the present instance in this country.

The Philadelphia Synod seem to have forgotten, that very large and respectable bodies of Christians in our own country, such as the Episcopalians, Methodists, and several others, are usually denominated Arminians. All these they have condemned in the severest and strongest terms, as hereticks; have held them up to publick odium and abhorrence. Whatever that Synod may think, I cannot but esteem them as Christian churches, comprising many members of great piety, and having many divines of distinguished eminence.

[The second remark will be omitted.]

3. It condemns at one stroke an immense body of Christians in New-England, where it is well known, this strain of sentiment prevails almost universally; and that whole body, in its various sections, are amicably represented in the General Assembly; and their representatives, from year to year, sit on the same seats by the side of members of the Synod. Moreover, the Assembly is also represented in various conventions or associations of the New-England churches, wherever they assemble. But this would be a small consideration in comparison with another: Many ministers and churches

who actually belong to the General Assembly, perhaps one third, *perhaps one half*, are full in this strain of doctrine, and are condemned as hereticks by this Pastoral Letter.

4. The sentiments usually denominated Hopkinsian, were never considered as heresy by the founders of the Presbyterian church in America, nor by the wisest and ablest divines, who differed with them in any subsequent period, in Europe or America.

5. The measures taken by the Synod of Philadelphia, are pregnant with mischief, misery, and ruin; and all circumstances considered, I question whether the annals of the Christian church afford a greater instance of rashness, imprudence, impolicy, or injustice. Do they indeed imagine that this watchword will be taken from them, and that all the Synods in this connexion will ring with the dreadful denunciation, "HERESY, *and the means by which, if it were possible, the enemy of souls would deceive the very elect?*" What are we to expect next, provided this Synod act in character with their sentence and injunction? What is the rule of the everlasting gospel? "A heretick after the first and second admonition reject." What is to be the regular operation of this business, provided all who differ from Hopkinsianism shall condemn it as heresy? Individual members are to be hurled out of churches; churches are to be rent with disputes and divisions, and some of them severed from Presbyteries: Presbyteries are to be turned out of Synods, and Synods divided; and by this time, what becomes of the Assembly itself? Its full orb will wane, and present a fading and sickly crescent; will become a proverb and by-word, a reproach and astonishment to all mankind.

And what impression will this measure make on the publick mind? How will it appear to this young and rising nation, whose struggles for her own independence and freedom are not yet forgotten? How will it strike at the feelings of the great and highly respectable fraternity of the Episcopal institution, who are carelessly anathematized as hereticks, merely for a handsome pretext to lengthen out the rod over their shoulders to reach others! For it is not to be doubted that that form of speech, "Arians, Socinians, Arminians, &c. was resorted to, merely to make the bundle of hereticks as huge as possible, that, by a kind of indiscrimination, the censure, the single censure on the heads of Hopkinsians, might not seem solitary and partial; in short, that it might appear one sweeping stroke at all heresy.

But I asked in a former paragraph, whether we were to understand this as the voice and sentiment of the fathers and counsellors of the Presbyterian church. I rejoice to say, for the honour of my country, and for the religion I profess, that

nothing is farther from it. I recognise in this act, the features of some fierce and furious spirits, who in an inauspicious hour of darkness and incaution, gained so much the ascendant in that body as to produce this abortion of a *Bull*, who has faintly roared once, and will never be heard again. I have no doubt that its authors ere this, do, even in their closets, shudder before the bar of publick sentiment; that they severally and individually wish, that at that moment they had been a day's journey from the Synod, and employed in a manner, if it would not promote, that it would not endanger the prosperity and existence of the church.

INVESTIGATOR.

Thus closes the second series of Numbers on the Triangle. A momentous question now occurs:—How can this ecclesiastical war in the middle states, between two classes of our orthodox brethren, be converted to pacifick and useful purposes? In addition to what has been said on the subject in the last volume of the Christian Disciple, nothing better now presents itself, than a candid exhibition of the analogy between such wars and the more bloody contests of Christian nations.

First. The rulers of a nation assume the right of making war for "actual injuries inflicted, or about to be inflicted." They also assume the right of judging and deciding, each in his own cause, while in fact they are as liable to err as other people. Of course in a multitude of instances, war has been proclaimed, while the greater portion of errour and wrong was on the part of those who first appealed to arms.

This is precisely the case in the wars of different sects of Christians. Let ecclesiastical history be impartially examined and it will unquestionably appear, that in a majority of the cases in which a publick body of clergymen have assumed the right of denouncing as hereticks, and "holding up" their dissenting brethren "to publick odium and abhorrence," the greater portion of errour and wrong, has been on the part of those who assumed this power. Whether it be so in the case before us, the Judge of all the earth will decide. But this may be said without danger of contradiction, that in a majority of cases, where ecclesiastical bodies have assumed such power, their conduct has born a greater resemblance to that of councils of war, than councils of peace; both in regard to the temper displayed, and the prudence and justice of their proceedings.

Second. The contests of nations are produced by the influence of a *few* misguided or aspiring individuals, who have the address to diffuse their own jealousies, prejudices, and warring passions into the minds of others. Thus exciting a spirit of clamour, reviling, and calumny, they prepare the multitude

for a declaration of war; and these manifestos are generally stuffed with groundless or exaggerated allegations, adapted to excite enmity and inflame the passions of men.

Is it not even so in the wars between different sects? What says Investigator? After assuring us that the paragraphs in the Pastoral Letter, of which he complains, are not to be understood as "the voice and sentiment of the fathers and counsellors of the Presbyterian church," he adds, "I recognise in this act the features of some fierce and furious spirits, who, in an inauspicious hour of darkness and incaution, gained so much the ascendant in that body, as to produce this abortion of a *Bull*." Yes, a 'Bull,' which probably involves in a sentence of condemnation, nine-tenths of all the professed, and all the *real* Christians on the face of the earth, and perhaps all who are now in heaven. But is not this *liberality* with a *vengeance*, and just such stuff as war is made of?

Third. In the publick wars of nations, each party imagines itself to be in the right, while both are in the wrong in a greater or less degree. Each is blind to its own faults, but quicksighted to observe the aberrations of the other. Such we may presume is always the case in the wars between Christians of different sects. However orthodox *contending* Christians may be in their opinions, they are too generally heretical in their tempers and proceedings.

Fourth. In modern times the delusive influence of custom, is both a cause and a support of national contests. Had no such thing been known in former ages, as deciding controversies by the sword,—at the bare proposal of such a course, the people of any nation would shrink with horrour. But now they can flock to the military standard, glory in the most destructive exploits, and rush on death "as the horse rusheth into the battle!" In like manner, custom has its influence in the wars of contending sects. Had it not been customary in past ages, for the majority to make their own creed the standard for other people, the conduct of the Synod of Philadelphia would have appeared as irrational as that of Procrustes, who ordered other men to be measured by his own bedstead; and "if too long lop them, if too short stretch them." But as it was the custom in past ages to employ, not only the denunciations of councils, but the sword, the stake, the faggot and the fire, in support of the opinions of the majority; it is now thought a proof of lenity and moderation, if dissenters escape with their lives, although *they* are *robbed* of their reputation, and the *community* of their usefulness.

Fifth. Publick war is a curse to community. It injures those by whom it is commenced, as well as those against whom it

is waged. During its continuance, it diverts the attention of people from their best interests, bewilders their minds, injures their morals, and leads many to imagine that they are in the way to happiness and glory, on no better ground than that they are brave to fight.

All this is true of the less bloody conflicts of different sects. Is it not then time to form peace societies for the abolition of ecclesiastical wars?

A FRAGMENT OF ANCIENT HISTORY.

MELCHIZEDEK was an eastern prince, remarkable for his pacifick disposition, and was the founder of an extensive empire. He published a code of laws expressive of his heavenly temper, which he made the rule of duty to all his subjects. His object was to establish a kingdom which should be distinguished by "righteousness and peace," and by the kindness of his subjects one to another. To this end his laws were wisely adapted. They not only prohibited acts of violence or injury, but required of his people, a benevolent and forbearing spirit towards all mankind. Obedience to his commands, and love one to another, he constituted as the badge by which his faithful subjects were to be known, and by which they were to be distinguished from the warring multitudes with which they were surrounded.

That his people might be well informed, and furnished with a variety of motives to obey him, he accompanied his laws with many important lessons of instruction, relating to his own character, the nature of his government, his affection for his people, what he had already done for them, and what might be expected of him in future.

So long as his subjects kept their eyes and their hearts fixed on the laws of the empire, as the rule of duty, and the criterion of fidelity, the affairs of the kingdom prospered; the people were known by their mutual love, and by their meek and peaceable disposition towards all their fellow beings. The king was honoured by their obedience, and he rejoiced in their happiness.

But the lessons of instruction, accompanying the laws, were written in the language of men, which is ever liable to some changes, and to some ambiguity. Certain words and phrases were found capable of different acceptations, which gave rise to several abstract inquiries; but these were of very little importance as they related either to duty or happiness. However, on these points there were different opinions among the people; each supposing his own, not only the more correct, but the more hono-

rary to the sovereign. Controversies commenced; bad passions were enlisted into the service, which made the differences of opinion appear ten times greater than they otherwise would have done. As the heat of controversy increased, the attention of the subjects was diverted more and more from the laws, as a rule of life; and became fixed on the controverted questions, as the things of primary importance. Each opinion had its advocate, who became the demagogue of a party. New standards of excellence and fidelity were established, which the king never thought of, and which were entirely distinct from the laws he had enjoined. Each party had a standard of its own, to which others must conform or be treated as rebels to the prince. Obedience to the laws was considered as nothing, or no better than hypocrisy, unless accompanied with a professed belief of some party dogma, which nobody understood. But such was the unhappy state of things, that if a man assented to the dogmas of one party, he was sure to be condemned and reprobated by another. Mutual revilings, unqualified censures, and violent quarrellings became the order of the day; and were regarded as the fruit of love to the king, and zeal in his cause. The very things which he had forbidden, were esteemed as proper expressions of regard to his name. His benign precepts were trodden under foot, or made subservient to the very passions which they prohibited. At length the people became so perfectly deluded, as even to imagine that it was no violation of the laws of love and good will, to rob and murder one another.

Thus, by changing the standard of duty and excellence, or the test of a true and faithful subject, this bewildered people introduced "confusion and every evil work." Still professing obedience to the pacifick prince, they became warriours, and gloried in their shame. Some indeed, fought only with pens, surcharged with venom, or with tongues, "set on fire of hell;" but others, with equal propriety, armed themselves with swords and engines of death, and became renowned for the murders they committed, and for the havock, desolation, and wo which they spread through the empire.

After many days, the leaders of the several parties were summoned to the seat of government. While on their way, each one was animated with the hope of hearing the approving voice of the king—"Well done, good and faithful servant!" Each was called upon to produce evidence of his personal fidelity; and each had much to say of the time he had spent in combating the errours of others, and in bringing into disrepute, or to the stake, such of his brethren as had been so impious and rebellious as to dissent from him on the GREAT POINTS of controversy.

The king replied, "the lessons of instruction, which accompanied my precepts, were not given you as articles of contention; they were designed to show the benignity of my character, the equity of my government, and to induce my subjects to obey my laws. My PRECEPTS were given as the *rule of your duty*, and the *test of your fidelity*. They required of you mutual love, forbearance and peace. Is it not clearly written in the Law Book—'This is my commandment, that ye love one another as I have loved you?' and 'by this shall all men know that ye are my *faithful subjects*, if ye have love one to another?' What meaneth then this recourse to contention and blood! which of my commands did you obey in these seditious and revengeful proceedings!" He paused, and they were speechless.

Having waited a proper time, the king proceeded, "It was," said he, "to have been expected that, among men of various intellects and advantages, there would be a diversity of opinion on some points. But this diversity gives opportunity for the display of that spirit of mutual forbearance and kindness, which my precepts enjoined. Besides, have you not all repeatedly acknowledged, that those things in my book, which are of the greatest importance, are the most plainly expressed, and are intelligible even to the weak and unlearned, that although there are some things 'hard to be understood,' still there is enough that is plain, to guide all my subjects who are of a tractable and obedient temper in the path of virtue, happiness and glory? Is it not plainly written, 'if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not?' Were you not severally admonished to forbear censorious judging by this impressive language—'Who art thou, that judgest another man's servant? to his own master he standeth or falleth.' Why then have you passed over the weightier matters of my law, and the more simple and important instructions of my book, and spent your time and your zeal on abstract questions of your own invention? By assuming powers which were never delegated to you; by turning away your eyes from my precepts, and establishing other standards of virtue and tests of fidelity, you have bewildered yourselves, misled the multitude, and filled my empire with confusion, wrangling, violence and wo. While you had daily evidence of my long-suffering towards you all, why did you not exercise the spirit of forbearance one towards another? This I explicitly required; and 'to obey is better than sacrifice,' and especially is it better than such sacrifices as you have made, of the peace and happiness of my kingdom,

and of the lives of my subjects. What then have you to answer for yourselves?"

The king again paused—but every mouth was stopped, every tongue was silent.

The sovereign then added—"Were I to treat you with as little lenity as you have shown to others, what would be your fate?"

They all trembled, fell prostrate, confessed their guilt, begged for mercy, and promised reformation.

Wonders of Antiquity, chap. V.

REVIEW OF SACRED GEOGRAPHY.

Sacred Geography: or a Gazetteer of the Bible, containing, in alphabetical order, a geographical description of all the countries, kingdoms, nations, and tribes of men, with all the villages, towns, cities, provinces, hills, mountains, rivers, lakes, seas, and islands, mentioned in the Sacred Scriptures, or Apocrypha; including an account of the religion, government, population, fulfilment of prophecies, and present condition of the most important places. By ELIJAH PARISH, D. D. Minister of Byfield, Massachusetts. *Embellished with a new map of the principal countries mentioned in the Sacred Scriptures.*

Here through the flow'ry walks of Eden rove,
Court the soft breeze, or range the spicy grove;
There tread on hallow'd ground, where Angels trod,
And rev'rend Patriarchs talk'd, as friends, with God.

Boston: Published by Samuel T. Armstrong, No. 50, Cornhill.

IN an age distinguished by extraordinary efforts to extend the knowledge of the Scriptures throughout the world, a work which is adapted to render their contents more intelligible and interesting, claims the regard and patronage of the publick. A large and important portion of the Bible is historical. The history, however, relates to countries remote from us; and any person of much reading and reflection well knows, that the better he is acquainted with the geography of any country, the more he is interested in reading its history. One person is well acquainted with the geography of the United States, and of the British provinces in America; another is ignorant on this particular. How differently will they be affected in reading the history of the American revolution! How many interesting ideas will be observed by the former, which will be concealed from the latter. In like manner, the historical parts of the Bible will be more or less

interesting to the reader, according to his knowledge of the geography of the countries in which the events occurred. The Gazetteer of the Bible describes *all* the countries and places mentioned in the Scriptures.

To give such information respecting any new and valuable work, as may bring it into more general circulation, is not only a pleasant service, but a duty which individuals owe to the publick, and to authors. A Gazetteer of the Bible may be considered as a new work in the republick of letters, none having been published before, as far as we know, since that of Eusebius, in the fourth century; written in Greek, and translated into Latin, by Jerome. This circumstance renders it more a duty to notice this work in our reviews, because its existence may not yet be extensively known. Though universal geography is an interesting and pleasant study, yet *scripture* geography is more pleasant and instructive, because we feel *more interested* in those countries, than in the globe at large. Who would not be more gratified to read a description of the present state of Canaan or Jerusalem, than of China or Pekin? In this volume, with great labour, the author has given a particular account of all the places mentioned in the Bible. He not only tells where they are situated, but, when their importance renders it proper, gives a historical sketch of them, and describes their present situation. Of those places, concerning which important prophecies have been delivered, it is shown, that those prophecies have been fulfilled. Though we are not wholly unacquainted with books "on the prophecies," yet none of them have more forcibly impressed us with the *divine authority* of Revelation. In those books we commonly find much time spent in arguing and proving particular points, which, after all, may not be quite certain. But, in the Gazetteer of the Bible, it is made evident, from *history*, from well known *facts*, that numerous prophecies have been fulfilled. Thus, Ezekiel had said, "Tyre shall be the place for the spreading of nets." Accordingly our author quotes the celebrated traveller *Bruce*, who says, "I came to be a mournful witness of the truth of that prophecy, that Tyre should be a rock for fishers to dry their nets on; two wretched fishermen, with miserable nets, having just given over the occupation with very little success." In Revelations iii. 16, God threatens the utter ruin of Laodicea. In the Gazetteer we read, that the place is now utterly desolated and without any inhabitant, excepting "wolves, and jackals, and foxes." In Obediah, it is foretold, verse 10 and 18, that the race of Esau or Edom "should be cut off for ever;" that there should be "none remaining." In the Gazetteer we learn, that about the first century after Christ, their name was abolished, and the rem-

nant of the tribe was scattered among the Arabs and Jews. These are places taken at first glance, as we turned over the pages; other information of the kind, and more particularly stated, is scattered through the volume.

We think the Gazetteer of the Bible particularly useful to young persons, rendering the word of God more interesting and pleasant to them, by making the contents more intelligible. Of the sea of Galilee, of the Red Sea, of Accho, Gaza, Bethlehem, or Ephesus, they perhaps know nothing; yet a knowledge of them might confirm their faith in Christianity, and give them a more rational belief in scripture history.

The Red Sea was passed in one night; but in general it is one hundred and twenty miles broad; as it advances northwardly, however, it becomes narrower, and the Gazetteer informs us, that where the Israelites marched through, it is only twelve miles in breadth.

How many persons neglect the Bible, not because they are unbelievers, or vicious, but because it contains so many things which need explanation. It would be wise, in parents, to put such books into the hands of their children as blend *entertainment* with instruction, and *pleasure* with profit. In another particular, the Gazetteer confirms the faith of those who read the narratives of scripture. Numerous quotations from modern travellers describe towns and places, just as they are presented by the inspired writers. Thus we often read in the Bible of going *up* to Jerusalem, as though it stood on elevated ground, and in other places it is mentioned, that it is surrounded by other hills or mountains, still *higher*. Psalm cxxv. 2. "As the mountains are round about Jerusalem." Accordingly in the Gazetteer we learn, that "Jerusalem *is* situated on a rocky *mountain*, surrounded on all sides, except the north, with a steep *ascent*, and these again are environed with other hills." In scripture we also read of going *up* to Hebron, and the Gazetteer informs us, that Hebron is still in being, but very much fallen from its ancient lustre. "It is now only a village, standing partly on a plain and partly on a *mountain*, from which is a pleasant prospect of the plain of Mamre, planted with vineyards." Similar remarks might be made respecting Jericho and other places. "A certain man went *down* from Jerusalem to Jericho," Luke x. 30. According to the Gazetteer, Jericho stands in a *valley*, surrounded by hills.

In the course of the work numerous authors are quoted, some of them very rare in this country, written in Latin or Greek, as Eusebius, Jerome, Bonfrenius, Monachus, Sanson, &c. &c. A store of knowledge is here opened, not easily found elsewhere. No other work, we presume, contains such a full account of

sacred geography. In Calmet, in Brown, in some commentators, in numerous books of travels, and other works, we find many valuable *morsels* of this kind of information; but here we are presented with all that is most important in those numerous works, collected and condensed into *one* volume.

As civilization, science, and moral improvement, is advancing by new modes of instruction, by the establishment of MISSIONARY SOCIETIES, MORAL, and PEACE SOCIETIES, it may be presumed, that those countries where Christianity was first promulgated, and which have since been overwhelmed with Mahometan superstition, will become more and more objects of publick attention, and a Gazetteer of the Bible be a *family book*.

The following extracts will show the character of the work, and present a specimen of the author's style and manner, which are correct and perspicuous. Concerning Bethany, so often mentioned in the gospels, the following information is given:—

"BETHANY, a considerable place, situated at the foot, or on the mount of Olives, about fifteen furlongs eastward of Jerusalem. Here it was, that Martha and Mary lived with their brother Lazarus, whom Jesus raised from the dead, John ix. 18; and it was here, that Mary poured the perfume on our Saviour's head. Bethany is but a very small village. One of our modern travellers acquaints us, that near the entrance of the place, there is an old ruin, called the castle of Lazarus, supposed to have been the mansion-house, where he and his sisters lived. At the bottom of a descent, not far from the castle, you see his sepulchre, which the Turks hold in great veneration, and use it for an oratory, or place of prayer. Here, going down by twenty-five steps, you come, at first, into a small square room, and thence creep into another, that is less, about a yard and half deep, in which the body is said to have been laid. About a bow-shot thence, you pass by the place, which, they say, was Mary Magdalene's house, and thence, descending a steep hill, you come to the fountain of the apostles, which is so called, because, according to tradition, these holy persons were wont to refresh themselves here, between Jerusalem and Jericho, as very probably they might, because the fountain is close to the roadside, and is very inviting to the thirsty traveller. This village was famous for its figs. From Jerusalem, Jesus Christ, having led his disciples to mount Olivet, as far as to Bethany, here he lifted up his hands, and blessed them, and while he blessed them, they beheld, and he was separated from them, taken up, and carried into Heaven, a cloud receiving him out of sight. The spot now shown for the place of our Lord's ascension is at the top of mount Olivet, where anciently was a large church, built in honour of that glorious triumph. An octagonal cupola, eight yards in diameter, is now standing, as they say, over the very spot where were the last footsteps of the divine Saviour in this world."

The following interesting and compendious account is given, concerning the tribe of Gad:

"GAD, tribe of. The portion of this tribe, lay east of the Jordan, having the half tribe of Manasseh, north, Reuben, south, and the mountains of Gilead, east. They, however, marched over Jordan with the other tribes to subdue the Canaanites for their brethren, or that they might have a quiet habitation.

"They returned, not only victorious, but loaded with spoil. Moses, the lawgiver of Israel, advanced with their hosts, till they entered the limits of

this tribe; then ascended the mountain of Nebo, and expired.

"When this tribe emerged from the slavery of Egypt, their able men were forty-five thousand six hundred and fifty; but when numbered in the wilderness, they had decreased to forty thousand five hundred.

"The tribe of Gad was distinguished for its intrepid valour. When David was in distress, because of Saul, and was concealed at Ziklag, and at the season when the Jordan had overflown its banks, then eleven captains from the tribe of Gad plunged into the swelling flood, proceeded to David, and routed his enemies, from the east to the west: 'Their faces were like the faces of lions, and they were swift as the roes on the mountains.' The situation of this tribe on the frontiers of the country, and ever exposed to attacks from the Arabs, compelled them to maintain the spirit of soldiers. Jacob had said, 'Gad, a troop shall overcome him, but he shall overcome at the last.' Or as Dr. Clarke, translates the passage, 'Gad, an army shall attack him, and he shall attack in return.' It is likely, saith the Doctor, that this prophecy had an especial fulfilment, when this tribe, in conjunction with Reuben, and the half tribe of Manasseh obtained a great victory over the Hagarites, taking captive one hundred thousand men, two thousand asses, fifty thousand camels, and two hundred fifty thousand sheep."

We only add a short extract, respecting the celebrated city of Jerusalem.

"At present, Jerusalem is called by the Turks, Cudzembaric and Coudsheriff, and is reduced to a poor thinly inhabited town, about three miles in circumference, situated on a rocky mountain surrounded on all sides, except the north, with a steep ascent and deep vallies; and these again environed with other hills, at some distance from them. The soil is for the most part stony, yet affords corn, wine, and olives, where cultivated; but scarce any thing except grass, heath, and other spontaneous herbs, and shrubs, which are left to run up to seed, grow at a distance from the city. The houses are built of flint stones, one story high. The top is flat and plastered, having battlements a yard high. In the day time they hide from the sun, under the roof; in the night, they walk, eat and sleep on it. The number of inhabitants are said to be about twelve or fourteen thousand. Some streets seem to be ruins, rather than dwelling houses. Within the walls, large places lie desolate, covered with dirt and rubbish. Their gardens are ill managed, being surrounded with low walls of mud; they are constantly washing down and requiring new repairs. The citizens are tailors, cooks, smiths, or shoemakers, a poor wicked race, the scum of different nations, principally Arabs."

The science of geography, has not arrived to a state of perfection. The approaches towards that state, are the fruit of successive efforts. The labours of one generation, lay a foundation for advances in the next. The writers of the present age are indebted to those of the past; and the writers of the next generation, will be indebted to those of the present. But men who devote their time and talents for the instruction of their fellow citizens, must be encouraged by the sale of their works, or their labours will, of course, be suspended.

THE FIRST DUEL IN NEW-ENGLAND.

"The first duel in New-England, was fought on the 18th of June, 1621, on a challenge at single combat, with sword and dagger, between two servants, both of whom, were wounded

For this outrage, they were sentenced by the whole company to the ignominious punishment of having their head and feet tied together, and of lying thus twenty-four hours, without meat or drink. After suffering, however, in that painful posture one hour, at their master's intercession, and their own humble request, with the promise of amendment, they were released by the governour."

American Annals, vol. I. p. 210.

What a GLORIOUS and DIGNIFIED EXAMPLE is followed by our gentlemen of honour! Some of them, perhaps, are the descendants of the "two servants;" and so far are they from having degenerated from these noble ancestors, that they have retained their *spirit*, and adopted a more polite manner of murdering one another!

The mode of punishment adopted by our forefathers, in the case of duelling, would probably be thought rather coarse by our gentlemen of honour! Yet had it been uniformly adhered to, it might have been the occasion of saving many lives, and of giving many wicked men a longer space for repentance.

ABOLITION OF DUELLING.

IT has been stated in the publick papers, that "an act passed the legislature of New-York, on the 5th of Nov. for the *suppression of duelling*. Every person who gives or accepts a challenge to fight a duel, or is, knowingly, the bearer of a challenge, is rendered incapable of holding any office, civil or military under the state. The members of the senate and assembly, and all civil and military officers, except town officers,—all counsellors, attorneys, and solicitors of the court of Chancery, Supreme court, or any court of Common Pleas, or Mayor's court, who are appointed or admitted after the first of July next, are to be required to take an oath, that they have not been engaged in any duel since July 1st, 1816; and that they will not be concerned in any duel, directly or indirectly, while the act remains in force, and they are inhabitants of the *state*."

In a future day, this act may be regarded as a *monument*, showing how far civilization had advanced in New-York, in 1816. We rejoice, however, that there has been found virtue enough in the legislature of that state, to pass an act for the suppression of duelling. But can an *oath* restrain men of so *little principle*, that a law is necessary to keep them from *murdering* one another! And is it not a reproach to human nature, that, in this age, and among a people professing the Christian religion, a law

should be needful to prevent a compliance with a custom so absolutely barbarous? Nay, to restrain men from duelling, who are likely to be thought of for senators, or for any other important office in the state?—Why was an exception made in favour of "town officers?" Are the people of that state so generally in the habit of duelling, that they cannot find a sufficient number of other men for "town officers," who are as well qualified and as reputable as *duellists?* if not, alas! for the morals of such a community.

But, says the objector, some even of the members of Congress are duellists. This will not be denied; but we may venture to assert, that this fact is a reproach to the whole nation; and that it will probably, hereafter, be regarded as proof, that as late as the early part of the 19th century, the people of the United States were semi-barbarians.

POETRY.

THE BLISS OF HEAVEN.

No dormant state, I hail, of flat repose,
Where pant no ardours, where no action glows;
No pool of standing life that always sleeps,
O'er whose still sea no breeze of spirit sweeps;
No scene, as priests describe the bliss above,
Of heavy calmness or of slumbering love;
Where useless saints on easy thrones recline,
And tune their idle wires to songs divine.

Bliss, in whose kindled frame such fires I see,
How much unlike are these dead forms to thee!

Delightful state! in which the admiring muse,
The heavenly form of true fruition views!
All bosoms throbbing with a publick zeal;
All minds at work t' advance the general weal;
In tuneful chime, on one great aim intent,
Harmonious moving, with a sweet consent;
Exploring Nature's mine, where Heav'n has stor'd
The means of welfare in a boundless hoar'd;
Whatever charms the social state they lend,
Still eager all, the beauteous piece to mend;
Content in no degree of bliss to rest,
Studious to add new blessings to the blest;

All present excellence resolv'd t' excel,
Whate'er its growth, the sum of good to swell;
Awaken'd intellect yet more excite,
To truth's best lovers more endear her light.
Of minds the most enlarg'd expand the views,
In breasts the most inspir'd new fires infuse;
Bid joy sublime to loftier transport rise,
And breathe yet more of heaven in Paradise.

Such the fair state, in which alone appears
The genuine smile a pure Elysium wears!
The reign of strife, and wrong, and tumult o'er,
And fall and ruin, mournful words no more!
Serenely fervid! busily at ease!
A scene of active rest, and glowing peace!*

RELIGIOUS INTELLIGENCE.

FIRST ANNUAL REPORT OF THE MASSACHUSETTS PEACE SOCIETY.

All human institutions are stamped with imperfection; and the best of them are capable of being improved by time and experience. Considering the circumstances under which the Massachusetts Peace Society originated, the smallness of its funds, and the powerful prepossessions it had to encounter, it was not to be expected that the first Report of its officers, would contain a list of facts either very numerous, splendid, or interesting. Such an institution, like a child in its infancy, requires time to grow up and come to maturity. Its first efforts will naturally be feeble, and often display the want of that wisdom which experience alone can give.

Some inconvenience appears to have resulted from the want of a matured system of operation; and a consequent delay of distributing publications according to the directions of the board.

Excepting the Circular Letter, the distribution of pamphlets was of a date so recent, that little information of their effect could be expected at this time. Still, something has been done in the course of the year; some impression has been made, and effects produced; and some information has been received favourable to the objects of the society.

Two thousand and five hundred copies of a Circular Letter were printed, and the greater part of them have been distributed in the United States. Some copies have been sent to Europe, and some to the neighbouring British Provinces.

An edition of two thousand co-

* These beautiful and animating lines have been selected from Fawcett's poem, entitled "Change."

pies of the Sermon on War, by the Rev. Mr. Channing, has been printed at the expense of the society.

In refunding the half of the annual subscription, it was the aim of the committee to furnish each member with two copies of the Sermon on War, one copy of a Solemn Review of the Custom of War, and three numbers of the Friend of Peace, including what had been received by many of the members, of No. 4. The six pamphlets, at the wholesale price, amounted, precisely, to the half dollar to be refunded.

In compliance with the vote of the board, the committee have sent to the several Colleges in New-England, thirty-eight complete sets of all the publications, which have been circulated by the society; namely, the Circular Letter, the Solemn Review, six numbers of the Friend of Peace, and the Sermon on War. One set was assigned to each College Library, and one to each literary society in the several Colleges, "known to have a Library."

A set of all the publications, except the Circular Letter, has been presented to several gentlemen who had contributed to the funds of the society, without becoming members; but they are gentlemen whom the society would gladly acknowledge as members, should it be their pleasure to give their names for that purpose.

In addition to what has been done by distributing the Sermon on War, gratuitously, some copies of the Solemn Review, and of the Friend of Peace have been sent to members, as agents; and a few to gentlemen of reputation and influence, in distant places, for the purpose of procuring additional subscribers, and exciting attention to the objects of the society.

The following is intended as a correct statement of the distributions which have been made, including the distribution to the members of the society:

Of the Circular Letter, -	2260
—— Solemn Review, -	232
—— different Numbers of the Friend of Peace, -	925
—— Sermon on War, -	1403
In all,	4820

There is now in the hands of the Executive Committee:

Of the Circular Letter,	240
—— Sermon on War,	590

The copies sent to agents for procuring subscribers, will, doubtless, be returned, or, instead of them, the names of subscribers to the society. Several names have already been reported, which were procured by copies thus distributed.

That impressions have been made, and effects produced, favourable to the objects of the society, may appear from the following facts:—

The Massachusetts Convention of Congregational Ministers have, by vote, and by an interesting address to the publick, approved the object of the society, and recommended, "that the members of this Convention become members of the society; and that they severally use their influence to induce others to become members, and to promote the formation of Auxiliary Peace Societies in their respective vicinities."

The General Association of Massachusetts Proper, in a Pastoral Address to the churches, have spoken of Peace Societies, in language sufficiently respectful. These are the words of the Address:—"Should Peace Societies be extended, they will be handmaids, or rather guar-

dian angels, to other benevolent institutions. No means seems so likely to produce universal peace, as the influence of such societies."

The united testimony of two such respectable bodies of the Ministers of religion, communicated to the churches, must naturally make a powerful impression and lead many to reflect.

Since the formation of the society, more than one hundred and thirty respectable members, have been added. The present number of members, already reported, is one hundred and seventy-three, of which more than fifty are ministers of religion; and a considerable number are Laymen of high standing, and who would be an honour to any society.

Had no other facts come to our knowledge, those which have been mentioned might well encourage the heart of every friend of peace. But information has been received from different sections of the United States, and from foreign countries, which affords still further ground for rejoicing in hope. For it clearly appears, that the wonder-working God has been exciting his children, in various parts of the world, to reflect on the barbarous and anti-christian character of war, and to exert themselves for the abolition of this tremendous scourge of man.

Information has been received, that the Peace Society in New-York is in a growing state; that a Peace Society has been formed in Ohio; and that the principles of peace are rapidly gaining ground in different parts of the country.

Nor is it in America alone that the God of peace has been opening the eyes of his children, on this interesting subject. Even prior to the formation of our society, he had shown that the hearts of kings and emperours were in his hand, by exciting three powerful sovereigns to unite in a holy league. Four other powers have since been added, and now, seven of the European governments have bound themselves by a solemn covenant, to make the precepts of the gospel their guide, both in governing their respective subjects, and in their treatment of each other. And the preservation of peace is the avowed object of the alliance.

In Great Britain, also, the eyes of many have been opened. A society for the abolition of war has been founded; and the subject of war has been discussed with great freedom and ability.

It has also been recently announced, that the Prince Regent has signified to the allied sovereigns, that although the form of the British constitution prevents his signing the treaty, called the Holy League, yet they "have his entire concurrence in the principles they expressed, and in the declaration they have made."

Admitting the possibility, and even the probability, that the Alliance for the preservation of peace will be violated, and that there will again be wars in Europe prior to the happy day, when the nations shall learn war no more,—still the Holy League may be of vast advantage. It is calculated to call the attention of people, of all classes, to the destructive character of war. It opens a door for a free discussion of its nature and principles, both from the pulpit and the press. Of course, the number of the friends of peace will be continually increasing, till their combined influence shall put an end to the game of blood.

Intelligence of all the foregoing facts has been received since the origin of the Massachusetts Peace

Society; and there are still other facts which demand our notice. In Massachusetts, Rhode-Island, New-York, Pennsylvania, and Maryland, the leading characters in the Society of Friends have displayed a benevolent and persevering spirit, by circulating extensively, publications in favour of peace, without any partial regard to the denomination from which they originated. They rejoice in the existence of Peace Societies among Christians of other denominations; and they have both the ability and the disposition to afford important aid.

It should be added, that in the course of the past year, a surprising number of benevolent institutions have been founded, of various names, and for various purposes. Each of which may be regarded as an auxiliary to Peace Societies, and Peace Societies as auxiliaries to each of them.

It may now be asked, what institution was ever founded for a nobler object, than the abolition of war and the preservation of peace? If by diffusing the peaceful principles and spirit of the gospel we effect the abolition of war, we abolish the "school of vice" and depravity, and establish in its room the school of Christian virtue and benevolence; we dry up the sources of desolating ambition, and open a new channel for the display of heroism, and the attainment of glory; nay, we obstruct the road to perdition, and lay open and illuminate the path of life.

We may further ask, what institution, which had the custom of ages, the habits of education, the ambition of the aspiring, and the prejudices of a world to encounter, was ever blessed with brighter prospects of success, at its first anniversary, than the Massachusetts Peace Society? When this society was formed, with what a gloom was it surrounded! except when it looked up to the Father of lights, or into the gospel of his Son. Those who first conversed on the subject, hardly knew whom it would be proper to consult, or where to look for a sufficient number of members to be called a *society*. Not a syllable had reached our country respecting the pacifick League of the three sovereigns; and nothing, perhaps, was more remote from expectation than such a phenomenon. It was, indeed, a formidable objection in the minds of many against joining the society, that nothing of the kind was known to exist in Europe. But now this objection is obviated; the gloom which accompanied the dawn is dispelled, and the SUN OF PEACE is above the horizon. It may be occasionally eclipsed, or its light may be partially obstructed by intervening clouds; yet it will pursue its course, till it shall shine with meridian splendour.

It is also a fact, which demands our gratitude, that notwithstanding the general prepossession, that wars are as inevitable as earthquakes and tempests, and that an effort to abolish them would be both useless and dangerous, and little less than fighting against the Almighty; yet these prepossessions have been gradually subsiding, or at least they have not been suffered to display themselves in acts of hostility against the society. Some things have indeed been written, from a misapprehension of the objects of the society, but much less than might naturally have been anticipated, and probably very little, compared with what

would have appeared, had the writers been met with intemperate replies.

The friends of peace have no need to adopt a course of angry altercation in defence of their principles. Candid appeals to the understanding, the conscience, and the heart, are much better adapted to advance the cause of peace. Strong prepossessions are not to be instantaneously removed; nor by other than friendly and peaceable means.—Harshness and asperity are much more likely to fix and increase prejudices, than to eradicate them. Besides, in pleading the cause of peace, it would be very indecorous and inconsistent to indulge any other than a pacifick spirit. Soft words turn away wrath; they also open the ears and conciliate the affections of reasonable and reflecting men.

It is, however, much to the honour of those of our fellow-citizens, who have doubted the utility of Peace Societies, that they have so generally adopted the principle of Gamaliel, and *let us alone*, till it should appear whether this counsel and this work were of men, or of God. And we may devoutly hope that they will not much longer be kept in suspense, on a question of such importance to themselves, to us, and to the world.

Christians have long been in the habit of commemorating, at this season of the year, the birth of THE PRINCE OF PEACE. It is now eighteen hundred and sixteen years since the anthem of Angels was heard by the Shepherds of Bethlehem—"Glory to God in the highest; and on earth peace; good will towards men." It was at this season of the last year, that the Emperour Alexander proclaimed, in Russia, the pacifick Alliance. In the same month, the Peace Society was formed in Ohio. At this season of the last year, the Massachusetts Peace Society had its origin. The avowed object in all these recent institutions, is, to carry into effect the grand and benignant purpose of God, in sending his Son as the Prince of Peace.

Thus said the benevolent Messiah—"The Son of man came not to destroy men's lives, but to save them." His doctrines, his precepts, his prohibitions, his examples, and his prayers, were all adapted to such a heavenly purpose. In subserviency to this purpose, our society was formed. To this end all its operations should be directed. And what can be more animating than the thought of being workers together with God, for the redemption of our race, from the oppressions, the crimes, and the miseries of war; and for the establishment of peace and good will in a world of intelligent beings for whom the Saviour died, and who have for ages been in the habit of destroying one another, and of glorying in their shame.

From divine prophesies, and from what God has already done, we may derive hope and animation. But let us never indulge the thought, that those predictions which involve the agency of men, will be accomplished without that agency. Having put our hands to the plough, let us never look back. Having enlisted as soldiers of the Prince of Peace, let us quit ourselves like men. With our minds deeply impressed with the bloody and revengeful character of war, and its contrariety to the spirit of our religion, let us resolve, in the language

of Mr. Wilberforce, "Never, never will we desist, till we have wiped away this scandal from the Christian name."*

The first Annual Meeting of the Massachusetts Peace Society was held in Boston, at the Chauncey Place, December 26, 1816; and the above Report was read, accepted, and ordered to be printed.

Officers elected for the ensuing year.

His Hon. Wm. Phillips, *President.*
Hon. Thomas Dawes, *Vice-Pres.*
Elisha Ticknor, Esq. *Treasurer.*
Rev. T. M. Harris, D.D. *Rec. Sec.*
Rev. Noah Worcester, *Cor. Sec.*
Rev. John Foster, D.D.
Rev. Abiel Holmes, D.D.
Professor Levi Hedge,
Rev. Daniel Sharp,
John Kenrick, Esq.
William Wells, Esq.
} *Trustees.*

FROM THE RIGHT REVEREND N. HERTZBERG, IN NORWAY.

July 10, 1815.

Most honourable Gentlemen, most beloved and highly esteemed,

It had come to my ears, some time ago, that there existed in England a certain society for distributing the Holy Scriptures; but I confess that was all I knew of it. For during the space of seven years, my native country lay bound fast in the fetters of war —mourning, sighing, and languishing for want of supply, both for body and soul.

Lately, however, I received, as it were, falling down from heaven, your annals, viz. the Tenth Report, for 1814, and a summary account of the British and Foreign Bible Society, of which I had never heard any thing but the name before. Thus receiving, in a moment, what I could not have hoped for in a year, I read—read again; and after reading it ten times over, it still delighted me. I lifted up my hoary head, and from my inmost soul, fetched sighs of gratitude to the paternal Ruler of the Universe. So many thousands, said I, refuse genuflection to the Baal of our times, indifference! So many thousands languish for the knowledge of the everlasting gospel! Oh, what immense good are you doing from Greenland and Lapland to the uttermost parts of Siberia—from Lapland to Van Diemen's Land, yea, throughout the whole earth! What tender solicitude to procure the Bible for the poor inhabitants of Iceland! Thus the Divine Oracle is fulfilled, "Their line is gone out through all the earth, and their words to the end of the world; in them has he set his tabernacle for the Sun." Psalm 19, 4.

Last year I paid a visit to his Swedish Majesty's Privy Counsellor, the most excellent Count Rosenblad, a man of unparralleled candour, and in love unfeigned for the religion of Christ inferiour to none. He it was, who first of all, encouraged me and my colleagues to exert ourselves for the establishment of a Bible Society in Norway, in order to provide the poor with the scriptures—promising to support us, which he also did: for the Crown Prince, His Highness Charles John, has lately made to our rising Bible Society, according to his distinguished generosity, a present of some-

* On the day of the Annual Meeting, a letter was received from the Hon. Samuel Freeman, of Portland, announcing the pleasing intelligence, that printed Proposals for a Peace Society, in Cumberland County, were in circulation, and that several Ministers of religion, and other respectable characters had already given their names.

what more than six thousand Banco rix dollars. I hope, by the blessing of God, the work will be carried on with vigour. Although thou art poor and exhausted, my country, be of good cheer! Thine undertaking will be furthered by the same Giver of all bounties, who commended the widow that increased the treasure of the temple, by casting in a mite.

Thus I have, most excellent gentlemen, given you as much information as I was able to impart, and regret very much, that in your annals, which contain intelligence from almost all the countries in the world, I found scarcely any thing from Norway. In the course of time, I hope to be able to give more satisfactory and agreeable accounts.

Let us lift up our hearts! Arise, brethren in Christ! But ye are risen already. Let us pray with one consent, that Christ would graciously bless the means in our hands. We have begun a sacred work; its beginning was under happy auspices; may still happier success crown the end!

Your most obedient servant,
NICHOLAO HERTZBERG.

Wesleyan Methodists.

The seventy-third Conference of the preachers of this denomination, was held in London, July 29, 1816. From the minutes of their conference, the Daily Advertiser has given the following account of the number of members of that denomination:

In Great-Britain	191,630
Ireland	28,542
France	35
Brussels	10
Gibraltar	68
Sierra Leone	129
Cape of Good Hope	42
Ceylon	56
West Indies	18,938
Nova Scotia	1,824
In America	211,165

Total of the Methodist Society throughout the world, 452,484.

Travelling Methodist Preachers,

In Great Britain	725
Ireland	132
On Foreign Missions	96
In America	704
Total	1657

BENEVOLENT INSTITUTIONS.

Massachusetts General and Lunatick Hospital.—It has been stated in the publick papers, that in three or four days a subscription was obtained in Boston, for these benevolent objects, amounting to $84,802. This sum is exclusive of the Province House, given by the Legislature, which is estimated at 50,000 dollars. It has also been stated, that the Merrimack Humane Society have ordered their Treasurer to subscribe 2000 dollars towards the Hospital for the Insane.

Provident Institution, a Bank for Savings.—This Institution has been recently organized by the choice of the following officers:

William Phillips, President.

Vice Presidents.—John Phillips, Samuel Parkman, James Perkins, James Prince, John Lowell, Russell Sturges, Josiah Quincy, Jonathan Hunewell, Ozias Goodwin, Redford Webster, Jonathan Amory, jun. Joseph Coolige, jun.

Trustees.—Jesse Putnam, Elisha Ticknor, John Richards, Rev. Dr. Baldwin, J. D. Williams, John Bellows, William Mackay, Rev. W. E. Channing, J. L. Sullivan, Samuel Snelling, William Little, John Dorr, S. H. Walley, William Harris, Andrew Ritchie, Edward Tuckerman, jun. Gideon Snow, David Grenough, Samuel May, Gedney King, William Cockran, Thomas Motley, William Ropes, James Savage.

Ordinations and Installations.

Ordained at Chatham, in Connecticut, October 23, Rev. Hervey Talcott.

At Holden, October 30, Rev. John Walker.

At Foxborough, November 6, Rev. Thomas Williams.

At Medway, first Church, November 20, Rev. Luther Bailey. At the same time, a new meeting-house was dedicated. Dedicatory prayer by Rev. Mr. Wilson, of Providence. Sermon by Rev. Dr. Sanders, of Medfield. Introductory prayer of the ordination, by Rev. Mr. Ritchie, of Canton. Sermon by Rev. Dr. Richmond, of Stoughton. Consecrating prayer by Rev. Mr. Bullard, of Pepperell. Charge, by Rev. Mr. Morey, of Walpole. Right hand,

by Rev. Mr. Ide, of Medway. Concluding prayer, by Rev. Mr. Hull, of Raynham.

At Middleton, Rev. E. Hubbard. Introductory prayer by Rev. Mr. Eaton, of Boxford. Sermon by Rev. Professor M'Kean. Ordaining prayer by Rev. Dr. Dana, of Ipswich. Right hand by Rev. Mr. Kimball, of Ipswich. Concluding prayer by Rev. Mr. Loring, of Andover.

At Lee, Rev. Ebenezer Washburn was ordained as an Evangelist, with a view to a mission of one year in the county of Delaware, in Ohio.

The Rev. T. H. Skinner, late collegiate pastor of the *second*, was installed pastor of the *fifth* Presbyterian church in Philadelphia. December 1.

At Boston, January 1, Mr. Henry Ware, over the church and society in this town, lately under the pastoral care of the lamented Dr. Lathrop. Introductory prayer by the Rev. President Kirkland, of the University. Sermon by the Rev. Dr. Ware, of the University. Ordaining prayer by the Rev. T. Fiske, of West Cambridge. Charge by the Rev. Dr. Allyn, of Duxbury. Right hand of fellowship, by the Rev. Mr. Parkman, of Boston Concluding prayer by the Rev. Dr. Holmes, of Cambridge.

Professors Inaugurated.

At Harvard University, December 11, John Gorham, M.D. was inaugurated as Erving Professor of Chymistry and Materia Medica; and Jacob Bigelow, M.D. as Rumford Professor of Philosophy.

OBITUARY.

Died in Wagpore, India, the Rajah, or Prince of Beran. When dying, he assembled his children and ministers around him, gave them good advice, settled all his affairs, ordered a thousand cows to be distributed to the poor, and then slept with his fathers.

In Bath, England, George Gerson, a converted Jew.

The deaths in Charleston, South-Carolina, for one year, ending October 1st, were eight hundred and seventy-six—of which three hundred and thirty-two were whites, and five hundred and forty-four coloured and blacks; four hundred and eighty-three were males, three hundred and ninety-three females; five hundred and sixty-seven adults, and three hundred and nine children; one hundred and forty-nine of consumption, one hundred and forty-six of fevers; four over one hundred years of age, twenty-nine from eighty to ninety, two from ninety to one hundred. The greatest number of deaths in any one month was in May, the smallest in November.

In Greenfield, Rev. Roger Newton, aged 80.

In Maryland, Rev. John G. Butler, Minister of the German Congregation in Cumberland, Alleghany.

In Lempster, December 17, Mr. Joshua Booth, aged 55. His death was occasioned by the bite of a cat about six weeks previous. The cat attacked him when in bed, and wounded him in the face. Not considering the circumstance as alarming, he neglected to use means to prevent its dreadful effect. Two days before his decease, symptoms of hydrophobia were apparent. Medical aid was then resorted to, but in vain.

Murder, or "as a fool dieth."

Mr. David C. Cooper, of New-York, was killed in a duel by Mr. Christopher Roberts, jun. of Elizabethtown. The affront, it is said, was first given by Mr. Roberts, still he was the challenger. Seconds being chosen, and the instruments of death provided, the parties proceeded together in a carriage to Trenton, where they supped in company, and the next morning met in the fatal field; whence Cooper was removed a lifeless corpse. Thus met two young men, friends and associates; and thus they parted! One to the bar of the righteous Jehovah, a sacrifice to pride and false honour. The other, fleeing the justice of an earthly tribunal, and stung with remorse and a guilty conscience, that, like Cain, he had shed the blood of his fellow man!

Newark Sentinel.

THE

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THE TWOFOLD INFLUENCE OF POPULAR ERRORS.

SECTION I.

I verily thought, with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Acts xxvi. 9.
But I obtained mercy, because I did it ignorantly in unbelief. 1 *Tim.* i. 13.

Such was the language of Paul, relating to himself as a persecutor of the disciples of Christ, and as one who obtained mercy of God. Perhaps there is no subject equally interesting that is less understood, than the one which is now to be discussed, namely, The influence of popular errours in producing evil conduct, and, at the same time, extenuating the degree of criminality.

There are many who seem to imagine that no guilt can be attached to their conduct while they verily think they do what ought to be done. On the contrary, there are others who suppose that all errour of opinion is in itself criminal, and, of course, cannot extenuate the guilt of any conduct of which it may be the occasion. Those who are of the former opinion, are exposed to justify the guilty; and those of the latter, to condemn the innocent, or to impute an undue degree of blame. If the former opinion were correct, Paul might be justified in "breathing out threatening and slaughter"—in "making havock of the church" and "persecuting them even unto death." For such were the things which he "verily thought he ought to do," and which he verily did.—If the latter opinion were correct, his errour, his ignorance and unbelief, could not have been assigned as a reason why he "obtained mercy."

If Paul may be considered as having had a correct view of the subject, as it related to himself, we must suppose that a person may be verily guilty, while he thinks he is doing what ought to be done; and yet that his errour may render his conduct less criminal than it otherwise would

have been. Never, perhaps, was there an instance of more unfeigned sorrow for sin, than appeared in Paul, after his conversion, on account of his persecuting conduct. Although he had obtained mercy of God, he seems never to have forgiven himself for the cruel part he had acted against the followers of Christ. Whenever he brought the subject to view, in his speeches, or his epistles, he spake of it as a matter of the deepest regret and humiliation.

Yet, what can be more evident than that he considered the errour by which he was influenced in his acts of persecution, as in some degree extenuating his guilt? His words, "But I obtained mercy, *because I did it ignorantly and in unbelief*," were, perhaps, designed to imply, that had he done such things, knowing the character of Jesus, his guilt would never have been forgiven. Be this as it may, his words import, that there was less guilt in his conduct, than if he had violated his conscience in those acts.

How then can these things be reconciled? In the first place,—What could Paul see in himself which should be a ground for self reproach and contrition, when, in fact, he had done what he, at the time of acting, "verily thought he ought to do?"

Answer. On reflection he might see that he had been guilty of partiality in examining the question, whether Jesus was the Messiah; that he had not properly employed the means of information which were within his power; that he had too readily listened to the slanderous accusations of prejudiced or evil minded men, and suffered his own mind to become prepossessed against the Saviour prior to any honest inquiry; that he had been unduly influenced by the consideration, that he was on the popular side of the question; that he never had seriously reflected on the unreasonable nature of a persecuting or intolerant spirit; that while he was breathing out threatenings and slaughter, he was influenced by unholy and party passions, of which he had no suspicion at the time,—and that the whole course of his persecuting conduct was inconsistent with the command, "Thou shalt love thy neighbour as thyself." So, "when the commandment came, sin revived and he died," or felt self-condemned.

All these wrongs or evils might exist, and yet he might say, he verily thought he was doing what ought to be done. But when his eyes were opened, he might discover sufficient ground for the deepest sorrow of heart, although he could not say that he had violated his conscience.

His saying, "I verily thought that I ought to do," is not equivalent to saying, I was influenced by love to God and my fel-

low men, and not by any unreasonable passions and prejudices.

It would, indeed, have greatly aggravated his guilt, had he violated his conscience in those acts of persecution; but something more is requisite to constitute an action morally excellent, than acting according to our present opinion. The heart must be in the exercise of that love which is the fulfilling of the law, or the act is morally defective. In thousands of instances, men are so blinded by party passions and prejudices, as to imagine that they are doing right, while ill will reigns in their hearts, and sin has dominion over them.

Nor is it, perhaps, at all uncommon for men to deceive themselves, as to their temper and motives. When under the influence of passion and prejudice, with popular opinion in their favour, they very readily make themselves believe, that their temper and motives are unexceptionable, while regard to their own fame is the spring of their supposed good deeds.—These persons, governed by a persecuting or intolerant spirit, can, like Jehu, say, in heart, "Come, see my zeal for the Lord." But true Christian zeal is the fervour of love; it disposes to acts of kindness, and not to acts of cruelty. Under its influence, a man will sooner lay down his own life for his brethren, than destroy them on account of any supposed errour in their opinions.

SECTION II.

In the second place, why did Paul say, "But I obtained mercy, because I did it ignorantly and in unbelief?"

He said this on the same principle that candid men of different sects excuse the conduct of each other, while each believes that the other would act differently, were it not for an unfortunate errour in his opinions. When a candid Protestant attends the meetings of Roman Catholicks, he may observe many things which appear to him very wrong; but he cannot attach so much blame, as he would if he thought the Catholicks violated their own consciences in the things which he disapproves. If he should hear a Catholick Bishop denounce, as the enemies of Christ, all who are not of his communion, he might discover evidence of a wrong temper and great arrogance and blindness. Still, he would make some allowance on the ground of the Bishop's education, and the influence of erroneous opinions. He would not accuse him of sinning against his own conscience.

On the same principle, reasonable parents conduct in the government of their children.—They often see their children, under the influence of passion

and prejudice, doing or saying things which are very improper; but which the children, at the time, think to be right. While the parent blames his child for the ill temper manifested towards some unoffending fellow creature, he may pity him on account of the errour of opinion which occasioned his passion. He may perceive, that the child had been misinformed, and that this had been the occasion of prejudice, passion, and abuse. Upon the child's being convinced of his errour, and the unreasonableness of the temper he had indulged, he may say, I verily thought I was doing right, but now I see that I did wrong.

In whatever way a person may imbibe erroneous opinions, and however much his own evil passions, or the evil passions of others, may have been concerned in producing the errour, the errour, itself, is a *misfortune* and not a *crime*—and, like other misfortunes, it should excite pity, and not anger. If we have evidence, that a criminal inattention to means of information, or any bad passions have been the occasion of his present errour; for this let him be blamed. But we should ever remember, that the *causes* or occasions of errour are distinct from the *effect*. By criminal imprudence and ungoverned passions a man may be placed on a sick bed; but his *fever* is not a *crime*, although it may have been the *effect* of criminal conduct.

It ought, also, to be understood and remembered, that even the *causes* of errour are not always of a criminal nature. Many of the errours of mankind result from the imperfection of the natural senses of seeing, hearing, &c. These errours may have influence on our passions, volitions, and conduct. Many errours result from bodily diseases; both the cause and the immediate effect may be innocent; yet the errour may prove the occasion of conduct both criminal and fatal.

Errour in religion and morals is often the fruit of education, and derived from father to son, not only naturally, but necessarily. "Honour thy father and thy mother," is the command of God; and that respect which a child owes to his parent, will expose him to imbibe many of the errours of the parent, prior to his being capable of judging for himself. Children of different countries, and of different sects, are, of course, differently educated; and, in ten thousand instances, they derive erroneous opinions from their parents, as innocently as they derive their complexions, their features, or even their existence. It would be wicked in a child to reject, as falsehood, the erroneous opinions inculcated by his parents, prior to his being able to examine them, or to discover solid reasons why they should be rejected. It would be a direct violation of the command, "Honour thy father and thy mother;" and

it would be so regarded by parents of any sect whatever, in respect, to their own children.

Moreover, it often happens, that children never possess the means of discovering the errours of their parents. In such cases the children necessarily remain in the errours they derived from their education, as long as they live, unless they wantonly and wickedly reject them, without perceiving any just reason for so doing.

SECTION III.

From what has been said, we are, however, not to infer, that the *causes* of errour are *never* of a criminal nature; nor that children are always blameless in *retaining* the errours which they innocently derived from their parents. As soon as they are capable, and have the means of examining for themselves, they should do it with care and uprightness.

It ought to be understood by all, that *knowledge* is not *virtue*, and that *ignorance* is not *sin*; yet knowledge may be the means of virtue, and ignorance the occasion of vice.

Correct opinions are of the nature of knowledge, and erroneous opinions are of the nature of ignorance; and every man's opinions are according to the knowledge he possesses respecting the subjects on which his opinions are formed. A man may *profess* to believe, but no man can *really believe* contrary to the convictions of his own mind, or the dictates of his own understanding.

The people of one sect wonder at the supposed blindness or perverseness of their brethren of another sect, and thus the business of wondering goes round the world; while few, perhaps, are aware how far their own opinions, or the opinions of others, are the genuine fruits of education, early prejudices, and unpropitious circumstances.

On the principles which have been advanced in this article, I can believe that many good men in former ages were concerned in the horrid business of persecution, in tormenting and burning one another for differences in opinion. Bewildered by education and popular custom, like Paul, they "verily thought they ought to do many things," which a mind, properly enlightened, cannot but regard with horrour. On the same principles I can believe, that many good men have been agents in war, or advocates for this bloody and barbarous custom. But if no allowance is to be made for the influence of unfortunate education, erroneous opinions and popular customs, every man in Christendom, who has been deliberately and voluntarily an agent in promoting either persecution or war, should be regarded as a *murderer*, or an *instigator of murder*, in the strictest sense of the terms.

But if good men have been liable to be so misled by the influence of education and cus-

tom, as to adopt these bloody errours, and if this be generally admitted, is it not astonishing that any well informed person can regard any doctrine or rite, by which Christians of our country are divided into sects, as a *test* of piety and goodness! There is not, we may safely affirm, any popular errours or customs among either Mahometans or Pagans, which are more antichristian, or more destructive, than persecution and war. And if we ought charitably to believe, that many pious Christians have been so deluded by the influence of education, as to approve these sanguinary customs, is it not desirable that all should feel the propriety of exercising more candour, one towards another, in regard to the comparatively *insignificant* points which now divide the Christian world? If good men may have been in such errours, that they could employ their influence for burning alive brethren who happened to dissent from their creed--if good men may have been so misled as to think it consistent with Christian meekness and love, to lead invading armies, and to spread distress, havock, and death among the innocent subjects of another government, shall it any longer be deemed "a thing incredible," that a good man should embrace the opinion, that "the God and Father of our Lord Jesus Christ," is a distinct being from his beloved Son? Or that good men may have embraced the opinions which have been denounced by the Synod of Philadelphia.

REMARKS ON DR. BERKELEY'S IMMATERIAL SYSTEM.

THIS system denies the existence of matter, or a material world. It supposes that houses, mountains, rivers, and all sensible objects, have no real existence but in the ideas of thinking spirits: that "the things we see and feel are but so many sensations, notions, ideas, or impressions on the sense, and it is impossible, even in thought, to separate any of these from perception." pp. 38, 39. "Beside spirits, all that we know or conceive are our ideas." p. 250.

The Dr., however, does not deny the reality of what he calls objects of sense. "I am not," he says "for changing things into ideas, but rather ideas into things; since these immediate objects of perception I take to be the things themselves."—p. 318.

Yet he maintains that the mind perceives nothing but its own ideas. In p. 318. Hylas asks, "Is it not your opinion that, by our senses, we perceive *only the ideas* existing in our

own minds?" To which the Dr. replies, "It is."

Having first converted all sensible objects into ideas, he then converts these very ideas into sensible objects, and has a created universe within himself; but nothing external except God and other spirits.

The fallacy of the system may, perhaps, appear by a few remarks:—

1. Perceiving a sensible object, or perceiving an object by our senses, is nothing more nor less than having an *idea* of the object excited in our minds. If, therefore, the *object*, and our *idea* of the object be the same thing, and we can perceive nothing but our ideas, to say that a man *perceives* an *idea*, is no more than saying that he has an idea of an idea.

By the friends of this system it has been asserted, with great confidence, that "it is certain, we perceive nothing but our own ideas;" which, to me, is the same as to say, we perceive nothing but our own preceptions.

2. The Dr. speaks abudantly of perceiving objects by our senses—that is, by the *bodily senses* of seeing, hearing, feeling, &c.; yet he denies the existence of bodies except in idea. Hence, according to him, we perceive ideas by senses which have but an ideal existence; and these ideal senses produce real ideas of things, which things and the ideas are identically the same. For example; by ideal hands I feel, and have the idea that I feel an apple; but the apple has no existence except in the idea produced by feeling. What then did I feel but an idea? and what but an idea was the hand with which I felt?

3. As on this system the material world has no real existence, but in the mind, and consists wholly in *ideas;* it follows that *ideas* are the *only objects* of sense; and yet these internal ideas can be seen with our eyes, or heard with our ears, or felt with our hands; measured with a rule to determine their length, breadth and thickness, and placed in scales to ascertain their weight. Will it not also follow from this doctrine, that an idea of *green* or *red* is a *green* or *red idea;* that an idea of length and breadth is a *long* and *broad* idea, and that an idea of hardness and solidity, is a *hard* and *solid idea.*

What renders the system peculiarly astonishing is this;—That, by our bodily senses, these *solid ideas* are produced in our minds, and are *real things* and *objects of sense,* while, in fact, we are supposed to be destitute of bodies,—of eyes to see, or ears to hear, and of hands to feel!

Suppose A. by the use of his hands, has produced, in his own mind, the idea of a solid body, which idea is the *thing itself;* and this thing exists no where but in the mind. B. has never seen this thing, and A. wishes to show it. How shall he go to work? shall he put his hand into

his bosom, take out the idea, and call upon B. to see it with his eyes, and to feel it with his hands? and that too while neither of them have either eyes or hands, except what is *internal*, consisting in their ideas?

I am aware that Dr. Berkeley was an eminent reasoner; that men of powerful minds have adopted his system, supposing it to be correct, and of useful tendency. But if I am not under a great mistake, what has been said of Dr. Burnett's "Theory of the Earth," may as justly be said of Dr. Berkeley's Theory of the Material Universe—that it is "an ingenious philosophical romance."—"Great men are not always wise."

DETECTOR.

WALK IN LOVE.

For the Christian Disciple.

At the commencement of the last century, the Rev. Thomas Emlyn, of Dublin, published "an humble Inquiry into the Scripture Doctrine of Jesus Christ." He was in consequence prosecuted, fined, and imprisoned. That the reader may compare the religious spirit of 1702 with that of 1816, I transcribe, with some verbal alterations, the concluding remarks of his pamphlet.

"It would be well, if those who are unfriendly to any persuasion, would imitate the modesty of Justin Martyr, one of the earliest advocates of Christianity, except the apostles, whose works have been transmitted to us. This writer, disputing with a Jew, and pleading for the honour of Jesus Christ, whom he calls 'God by the will of the Father,' and one who 'ministered to his will' before his incarnation, attempts to show that Jesus Christ pre-existed as a God, and was afterward born of a virgin. In this manner he calmly addresses his adversary: 'If I shall not demonstrate these things, that he pre-existed, and was born of a virgin; yet still the cause is not lost, as to his being the Christ of God: If I do not prove that he pre-existed, it is just to say that I am mistaken in this thing alone, and not to deny that Jesus is the Messiah; for whoever he may be, this is every way demonstrated, that he is the Christ.'

"As for those Christians, who denied the aforesaid particulars, and esteemed him a mere man, born in the ordinary way, he only says of them: 'with whom I accord not.' He does not damn those who differed from him, nor declare the christian religion to be subverted, and Christ but an impostor, and a

broken reed to trust on, if he be not the very supreme God (the ranting dialect of our profane age;) no, but he was assured of his being the true Christ, in whatever else he might be mistaken.

"It is desperate wickedness in men, to hazard the reputation of the truth and holiness of the blessed Jesus, upon a difficult and disputable opinion; to dare affirm, that if they are mistaken in their opinion, then Jesus Christ is a liar, a deceiver, a mock-saviour, and the like.—What is this but exposing him to the scorn of infidels?

"I perceive, with sorrow, that to this very day, even among professed Christians, themselves, Christ crucified is to some a stumbling-block, and to others foolishness. If he be not as good and great, as the God who appointed him for a Saviour; though he be allowed to be 'a man approved of God, by signs and mighty wonders which God did by him,' and by whom God made the worlds, as the instrument;—[original: *constituted the ages*, or *completed his dispensations*.] though he be acknowledged as one, in whom dwelt all the fulness of the godhead, so as it never dwelt before in prophets or any other; though he be one with the Father, by unity of consent and will, as Calvin interprets John x. 30, one in testimony with the Father and spirit, as Beza and many others understand 1 John v. 7; though he be the most lively visible image of God, that the world ever saw, so that he who sees him does in great measure see the Father as in a bright mirrour, John xiv. 10; though he be owned and served as one far above angels and archangels, and over all powers in heaven and earth, a God or ruler, the great administrator of God's Kingdom, both on earth and in the invisible *hades*, as having the keys or ministerial power of death and hell; yet, after all this, if he be not the very supreme God himself; nay, to complete the absurdity, if he be not the *same* very God, whose son and image he is, he shall be no mediator for them. On this supposition, they openly disown him for their Saviour and confidence: they are ashamed to trust in him, and seem rather to deride and reproach him, as insufficient and contemptible, than to believe on him.

"These things are to me a very grievous offence, who think it a great misfortune that so excellent a constitution as the gospel, so amiable to contemplate, so proper to entertain our thankful admiration of the grace and wisdom it contains, should be lost either in the clouds of an affected obscurity, or exposed to the derision of ungodly scoffers.

"It is a yet farther grief, to think what a fatal stop is hereby put to the progress of the gospel, the rejection of which by Jews, Mahometans, and Pagans is undeniably occasioned by the

common doctrine of the *incarnation of God.* We may read in Le Compte's History of China, how the heathens derided the Christians' doctrine of a *mortal God;* and upon that account looked upon Christianity as fabulous as their own religion. Dr. Casaubon observes, in his book of Credulity and Incredulity, that he can prove by many historical instances, that 'this doctrine has kept more people from embracing the Christian faith than any other within his knowledge.'

"Now though I grant, that whenever a doctrine be the certain truth of God, this must be no argument against receiving it; yet assuredly it ought to make men extremely cautious and impartial in their inquiries, lest they bring on themselves the woe denounced against those, by whom offences (causes of offending, or stumbling-blocks in the way of the gospel) do come.

"Meantime, in the midst of these troubles, it is a great and sweet refreshment, to wait and hope for a remove to the mount Moriah, the land of vision above, where all these shades of melancholy night shall vanish, and an eternal day of clear light and peace beam upon those, who love our Lord Jesus in sincerity; in whose glorious dignity I rejoice; nay, I desire to boast and glory in this exalted, enthroned Redeemer; for worthy is the lamb to receive glory, and honour, and blessing, and power. Amen; so be it.

"Now to him who loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God, even the Father, to him be glory and dominion forever."

The author closes with the declaration of the apostle: "But this I confess unto thee, that after the way which they call *heresy*, so worship I the God of my fathers, believing all things which are written in the law and the prophets."

Reader, do you discover and disapprove in your neighbour a spirit of bigotry? Welcome the opportunity of improving your own temper and heart, of attaining to some resemblance of that wisdom which is pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, without hypocrisy. A.

A REMARKABLE SECT OF CHRISTIANS IN RUSSIA.

In Russia, as well as in other parts of Christendom, Christians are divided into various sects. Mr. Robert Pinkerton published a work which was reprinted in New York in 1815, entitled "The Present state of the Greek Church in Russia." In the Appendix to this work he has given an account of the different

sects of dissenters. Of the sect called Duhobortsi he gives many interesting particulars. An abstract of some of the most remarkable things mentioned of this people by Mr. Pinkerton will now be given.

This sect differs very much in its principles and usages both from the Greek Church and the other dissenters. From among the common peasants they sprung up about the middle of the last century; they not only threw aside all the ceremonies of the Greek Church, but also rejected baptism and the Lord's Supper. They suffered from all quarters continued persecution, and were regarded, as disturbers of the publick peace, and as the offscouring of society. Being reproached and misrepresented to the government they were frequently sent into exile as the worst of criminals. In this manner the persecution continued until the reign of Alexander.

In 1801 two senators were sent to review the affairs of the government in Ukrain. They were the first who represented this people to the Emperour in a true light. They were prior to this, scattered in different provinces. The Emperour gave them permission to settle at a a place called *Molishnia Vodi.* Here they formed two settlements in 1804.

Their name is supposed to have been given them by an arch-bishop to point out their heresy; for Duhoborets signifies a *wrestler with the spirit.*

The origin of the sect is unknown to its present members. But besides being dispersed thro' many provinces of Russia, they say they have many members in Germany and Turkey.

"Excepting their principles of faith, says Mr Pinkerton, the Duhobortsi, in their domestick and social life, may serve as an example to all other sects." They lead most exemplary lives; they are sober, industrious, diligent in their occupations, and of good and gentle dispositions. Laziness and drunkenness are vices not suffered among them.

They hold their meetings in private houses. In the course of their meetings, they pray one after another; sing psalms, and explain the word of God.—They have no appointed priest, but confess Jesus Christ to be the only just, pure, and undefiled priest, and he their only teacher. Every one speaks according to the grace given him, to the admonishing and comforting of his brethren. Even women are not excluded: for, say they, "have not women enlightened understandings as well as men?"

The virtue which shines with greatest lustre among them is *Brotherly love.* They have no private property, but all things common. They are hospitable to strangers, compassionate to such as are in distress, and merciful to their beasts.

Children are in the strictest subjection to their parents—young people pay a profound respect to the aged. They have no kind of punishments

among them, except expulsion from their society; and this only for such transgressions as prove the person to have lost the spirit of Christianity. Those who are excluded may be restored, on giving evidence of repentance.

They have no magistrates in their society, and no written laws or regulations; but the society at large governs itself, and each individual in it. They are seldom troubled with divisions and animosities, although two or three young families live together in one house.

Their manner of educating children is simple and peculiar to themselves. As soon as a child begins to speak, the parents teach him to get by heart short prayers and psalms, and relate to him such short passages of the sacred history as are calculated to engage his attention. In this manner they continue to instruct their children in the doctrines of the gospel till they are of age. When the children have thus learned by heart several prayers and psalms they go to the meetings, repeat their prayers and sing psalms with the rest. But this people look upon it as the duty of every parent, not only to teach his own children, but those of his neighbours, when opportunity occurs, and to restrain them from folly and sin.

In this way the sentiments of the parents are by little and little instilled into their children, and rooted in their young minds by the exemplary conduct of the parents.

Hence, it has often been observed, that the children of the Duhobortsi are distinguished among all other children, like stalks of wheat among oats. Their chief and distinguishing dogma is *the worshipping of God in spirit and truth;* hence they reject external rites as not necessary to salvation. They have no particular creed, but say that they are of the law of God and of the faith of Jesus. Regeneration and spiritual baptism, in their opinion, are the same. They have scarcely any ceremony at their marriages, a reciprocal consent and promise before witnesses is sufficient.—They preserve the memory of departed friends only by imitating their good deeds. *Death* they call a *change.* They do not say our brother is *dead*, but our brother is *changed.* They have no particular ceremonies at a burial.

They do not consider it essential to salvation that a man should be of their society; they say, it is necessary only to understand the ways of the Lord, to walk in them, and to fulfil his will; for this is the way of salvation. They call the theatre the school of satan. They compare those who dance to young geese, which, in the spring, go out with their dam and frolick upon the green; but still, they say, they are but *geese*, and have no knowledge of God.

They are accustomed to express their ideas in an allegorical manner, and to give a moral signification to many objects.—Thus to the name of every day of the week they attach a moral lesson:—

Monday: Understand the works of the Lord.

Tuesday: Regeneration.

Wednesday: The Lord calleth his people.

Thursday: Bless the Lord all ye his saints.

Friday: Sing praises to the name of the Lord.

Saturday: Fear the judgment of the Lord, that thy soul be not ruined by iniquity.

Sunday: Arise from your dead works, and come to the kingdom of heaven.

Twelve Christian virtues they call the *twelve friends*. These are:—

1. *Truth:* Which saveth man from death.

2. *Purity:* Which bringeth man to God.

3. *Love:* Where love is, God is.

4. *Labours:* Honourable to the body, and beneficial to the soul.

5. *Obedience:* The nearest way to salvation.

6. *Not judging:* The salvation of man without difficulty.

7. *Understanding:* The first of virtues.

8. *Mercy:* By the merciful man Satan himself is made to tremble.

9. *Subjection:* The work of Christ himself, our God.

10. *Prayer and fasting:** Which unite man with God.

11. *Repentance:* Than which there is no law and no commandment higher.

12. *Thanksgiving:* Pleasing to God and his angels.

One of their forms of Prayer given by Mr. Pinkerton, is the following:

"What reason have I to love thee, O Lord! for thou art my life; thou art my salvation, my glory, and praise; thou art my treasure, my eternal riches; thou art my hope and trust; thou art my joy and eternal rest. Shall I rather love vain things, or corrupting or ruinous things, and things that are false, than thee my real life! Thou alone art my life and my salvation; therefore all my hopes and all my desires and the panting of my soul are towards thee only. I will seek thee, O Lord, with my whole heart, with my whole soul, and with my whole mind. To thee alone, in the depths of my soul, I cry: to thee alone I will pour forth my supplications. I know and confess thee in truth, the one true God, and Jesus Christ whom thou hast sent, in thy light I shall behold light,

* "They place fasting, not in abstaining from food of every kind, but in abstinence from gluttony and other vices; in purity, in humility, and meekness of spirit."

and the grace of thy most Holy Spirit—Amen."

When some of this people in 1804, went to St. Petersburg to obtain leave of the Emperour for their brethren to settle at the Molishnia Vodi, they were about to set out for their return just on the eve of the festival of the birth of Christ. They were entreated to stop and spend the holidays in that city. But they replied "for us there is no difference of days, for our festivals are within us."

It is hardly possible to read the account of this peaceable and inoffensive people, without observing, in many particulars, a striking resemblance between them and the Society of Friends. They might perhaps with some propriety be called the *Russian Quakers*. It must be gratifying to the benevolent mind to be informed, that such a people are rising in the esteem of the Russian government;—and those who may be disposed to censure these people would perhaps do well to inquire, whether on the whole, they bear a greater resemblance to the Messiah, in *spirit* and *morals*, than the Duhobortsi,—and whether the things in which they may excel this people are not, at best, the less weighty matters of the law. If the Kingdom of the Messiah consists not in meat and drink, but in righteousness and peace and joy in the Holy Ghost, we ought surely to be careful that we do not condemn any sect, or any person, that possesses these *essentials*, however much they may dissent from us in things of less importance.

The influence of pious education among the Duhobortsi may be regarded as evidence, that wars will cease as soon as a truly Christian education shall become universal.

Review of "A Pastoral Letter, of the Synod of Philadelphia, to the Presbyteries and Churches under their care.

The Letter now to be reviewed was dated at "Lancaster," Pennsylvania, "Sept. 20, 1816." It is that which occasioned the number of the second series of the Triangle, which was exhibited in the Christian Disciple for January.

The importance of recording and reviewing this Letter results not merely from the extraordinary character of its contents, but principally from the circumstance, that it came forth as the act of a very large and respectable body of clergymen, whose influence must be extensive, whether it be exerted in favour of war, or of peace.—This document, in a future day,

like a *water-mark*, may show how high the *tide* of presbyterian prejudice and intolerance rose in Pennsylvania in September, 1816.

It is unquestionably true, that such acts of ecclesiastical bodies are the work of a small number of men, with very little reflection on the part of a great majority of the members who sanction them. Still they have much the same imposing effect on the minds of the multitude, as if all the members of the body had deliberately examined the questions thus decided, or the opinions thus condemned.

This ecclesiastical *Manifesto* is not the first of a belligerent character which has appeared in our country, in the form of a pastoral address to the churches. It is therefore time that the nature and tendency of such proceedings should be examined and understood,—and as *we* are not now the special object of denunciation—as we have only to share in a common reproach, in conjunction with an innumerable company of worthy ministers, and good men of various denominations—and as we have no apprehension of serious personal injury or inconvenience from what the Synod has done—we hope to review the letter with some degree of impartiality and candour.

We have no hesitation, in admitting that the synod of Philadelphia is composed of many pious and intelligent ministers; nor have we any wish to impress an idea to the contrary by any remarks which will be made on the Pastoral Letter. Nor would we intimate, that even those individuals, by whose influence the exceptionable passages were introduced, are at all chargeable with having violated their own consciences, in implicitly censuring, as hereticks, seven-eighths of the ministers of religion in christendom. We have become fully convinced, either that good men are very scarce, or that good men are very liable to be influenced by custom, prejudice, and passion; and under this influence to do what is reproachful to Christianity, subversive of the peace and prosperity of Zion, injurious to those who dissent from their opinions, and repugnant to the spirit and requirements of the gospel.

If good men may have been so bewildered by custom, prejudice, and passion, as to think that they were the followers of the Prince of peace, in blowing the flames of war, in praying for the success of armies in their murderous enterprises, and in giving thanks to God for the horrid havock and desolation made by their own countrymen among the inhabitants of another territory, can it be surprising if, under a similar influence, they should think that it is a righteous and Christian practice to support their own religious tenets, by destroying the reputation of brethren who happen

to know more or less than themselves?

The author of the Triangle, who calls himself Investigator, was probably correct in supposing that "Hopkinsianism was the grand error aimed at in that Letter." The reader however may judge for himself from the following paragraphs:—

"Christian Brethren,

"The Synod, assembled in Lancaster at the present time, consists of a greater number of members than have been convened at any meeting for many years; and from their free conversation on the state of religion, it appears, that all the Presbyteries are more than commonly alive to the importance of contending earnestly for the faith once delivered to the Saints; and of resisting the introduction of Arian, Socinian, Arminian, and Hopkinsian heresies, which are some of the means by which the enemy of souls would, if possible, deceive the very elect.

"The Synod desire to cherish a stronger regard for the truth as it is in Jesus, than they find at present subsisting among themselves; and, because they are not ignorant of the disposition of many good men to cry 'peace,' where there should be no peace; and 'there is no danger,' in cases in which God commands us to avoid the appearance of evil; they would affectionately exhort each Presbytery under their care, to be strict in the examination of candidates for licensure or ordination, upon the subject of those delusions of the present age, which seem to be a combination of most of the innovations made upon Christian doctrine in former times.

"May the time never come, in which our ecclesiastical courts shall determine, that Hopkinsianism and the doctrines of our Confession of Faith are the same thing; or, that men are less exposed now than in the days of the Apostles, to the danger of perverting the right ways of the Lord.

"The Synod would exhort particularly all the elders of the Churches to beware of those who have made such pretended discoveries in Christian theology as require an abandonment of the "form of sound words," contained in our excellent Confession and the Holy Scriptures."

Investigator was probably under a mistake as to the extent of Hopkinsianism in New-England. Still we believe he was nearly correct in supposing, that the censure of the Synod involves the clergy of New-England "almost universally." And that it falls on the "Episcopalians and Methodists" throughout the country. He might have added the Friends and Moravians, and several other denominations.—From the last of the four paragraphs which have been quoted, it would seem, that the Synod meant to include every de-

scription of Christians, who depart from any of the articles of their "Confession." The Hopkinsians are pointedly denounced; and yet they probably agree with the "Confession" in as many particulars as any sect in the country, Presbyterians excepted. If Investigator is correct, the censure also falls on "many ministers and churches who actually belong to the General Assembly—perhaps one third, *perhaps one half.*" Nor is the censure bounded by the shores of the United States; it crosses the Atlantick and embraces by far the greater portion of ministers and churches in other parts of the world. For, comparatively *very small* is the number of Christians who do not "pretend to such discoveries in Christian Theology as require an abandonment" or rejection of some part or other of the Westminster Confession.

There are questions of serious importance which occur, in view of the broad censure contained in the paragraphs before us:—

First. By what authority did the members of the Synod sit in judgment on their fellow Christians, and condemn them by thousands and by tens of thousands? And who gave them this authority? This Synod, like other publick bodies, was composed wholly of fallible, shortsighted mortals, each of whom was as liable to err as other men, and each of whom was as destitute of authority to judge his brethren as any other individual on the face of the earth. Nor did these individuals acquire either infallibility or authority by association or combination. The whole body, therefore, was as destitute of authority and as liable to err as the individuals of which it was composed. Did not their censure, then, imply an unwarrantable assumption of power over the consciences of their brethren, and a flagrant invasion of the rights of God? For

"—— Consciences and Souls were made,
To be the Lord's alone."

Second. Shall this censure of the Synod be regarded as just. If they are authorized judges, other Christians are bound to submit to their decisions. Are we then bound to treat our Hopkinsian brethren as wicked men, as propagators, of "damnable heresy," because the Synod of Philadelphia have denounced them as such? God forbid! We hope better things of them, and things which accompany Salvation.

Third. Was this terrible censure the genuine fruit of what the Synod call *the soul humbling doctrines of the gospel.* If it be, what better evidence could be produced, or could we need, to prove, that both the *tendency* and the *origin* of these doctrines have been totally misapprehended? If the doctrines in question have a humbling influence on all who

embrace them, may we not doubt whether they had ever been cordially embraced by the members of the Synod? If all men are *fallible*, and ought to *feel* that they are; and if humility disposes men "to think soberly of themselves, as they ought to think;" what shall be said of men who condemn their dissenting brethren at this dreadful rate?

Fourth. What is the object, and the tendency of such conduct, on the part of the Synod? Was it not their *object* to fortify their "Confession," as an unchanging and infallible standard, by raising about it a *rampart of terrour*, that no further inquiries might be made within the circle of their influence, as to the correctness of its doctrines? But where, when, and how did this Confession originate, that it should have such claims to regard and protection? It originated in England, in an age of great darkness, compared with the present; it was forged by a *party* in the *flames of civil war*, to be established by force as the creed of England and Scotland. Can it then be wonderful that its friends should be disposed to support it by denunciation and terrour? Or that they should be aware, that terror is needful to secure its popularity, and to prevent "such discoveries in Christian Theology as require the abandonment" of this Confession as a standard of faith?

But the other question occurs, what is the *tendency* of such censure and denunciation? They tend to destroy the peace and happiness of the Christian church; to introduce confusion and wrangling among those who should be distinguished by love one to another; to render Christians and their religion despicable in the eyes of unbelievers; to invalidate the reputation and destroy the usefulness of many pious ministers and good men; and to prevent that free, impartial inquiry by which the errours of past ages, and of the present age, should be detected and reformed.

Moreover, the conduct of the Synod is of the most pernicious tendency, as a precedent, which may be followed with equal propriety by any sect, and every sect, whether Pagans, Mahometans, Jews or Christians, Papists or Protestants. As every man's opinions are correct in his own view, if any one man, or one body of men, has a right to adopt such a method of censure and denunciation, every other man, or body of men, has a right to do the same.

What if the General Association of Massachusetts should retaliate the conduct of the Synod of Philadelphia, by a "Pastoral Letter," involving all who dissent from their opinions in one indiscriminate doom! Would not the Synod regard this conduct as unauthorized, arrogant and antichristian? How then can they reasonably expect that their own conduct will be approved by any impartial mind in heaven or on earth!

Some paragraphs in the Pastoral Letter are neither very exceptionable nor very interesting, and some we cordially approve. The following will be given "without note or comment;" because we are not fully satisfied as to the meaning of the Synod, in their manner of speaking of "revivals of religion:"

"Three or four of our churches, have experienced what is commonly called a revival of religion, and to them accessions of communicants have been numerous; but in many other congregations a gradual but almost constant multiplication of the professed friends of Zion, reminds us, that if the thunderstorm in summer excites the most attention, it is the continued blessing from the clouds which replenishes the springs, and makes glad the harvest of the husbandman. For the many, who are united in a short time, and for the many, who are gradually gathered to Christ, not by the great and strong wind that rends the mountains, nor by the earthquake, but by the still small voice, which cometh not with observation, we would give our Redeemer thanks; and desire the churches to bless him, no less for the daily dew, and the latter, than the early rain."

The next paragraph, which calls for our attention, is the following:

"The Synod have been peculiarly happy to learn, that a more friendly intercourse and a more intimate union, than have distinguished former times, have of late subsisted between the members of our own body, and the Associate Reformed, the Reformed Presbyterian, and the Reformed Dutch Churches, which we hail as an omen of the approach of that blessed day, in which all who maintain in their purity the same doctrines of grace and system of government, shall be one, and their name one."

A few serious questions here occur. Were not these four sects "in former times distinguished," if not disgraced, by as violent prejudices, one towards another, as they now feel towards Hopkinsians? Has not the present "more friendly intercourse" between them, resulted from observing, each in the others, a similar spirit of hostility towards our Hopkinsian brethren? We are not sufficiently informed to allege that such is the fact; but several circumstances have given rise to suspicions. It affords us sincere pleasure to hear of more "friendly intercourse" between Christians, who were formerly at variance, provided there be no apparent ground to fear, that this more "intimate union," is like the political confederacy of several warring nations, to overwhelm some other power, or to invade its dominions with the greater force. The "Pastoral Letter," affords but slender proof, that this "more friendly intercourse and intimate union," has resulted from more liberal or correct views of religion, or from more enlarged benevolence towards fellow christians. We hope, however, most sincerely, that *all*

the fruits of the Synodical tree are not alike bitter and baneful.

One paragraph more demands our notice:

"We know of but one Antitrinitarian Synagogue in all our borders; and that there may never be another, we pray you, brethren, repeatedly to declare, the truth that the only true God in existence is the Father, the Son, and the Holy Ghost; the God who is in Christ Jesus, reconciling the world to himself."

We must here be permitted to ask—Why was the word "*Synagogue*" substituted for *church*, *congregation*, or *society*, or for the *house* of worship? Was it to reproach the Antitrinitarians for worshipping Jehovah, as one person, after the manner of the Jews? Or was it to reproach the Jews as Antitrinitarians? If the term were not introduced under a conviction, that Antitrinitarians worship the God of Abraham as the Jews did, it is difficult to assign a reason for this use of the word. But if our brethren of the Synod esteem it a reproach to professed Christians, to "bow their knees to the God and Father of our Lord Jesus Christ," as to one person and "the only true God;" they might do well to reflect, that these despised Christians, have, in support of their practice, not only the example of Moses and the prophets, but of the Messiah and his apostles. Nay, that they have that form of prayer which Christ taught his disciples;—Our FATHER, &c. We may add, that they have in their favour every example of prayer, or praise to God, which is recorded in the Bible, without a single exception. If they have been misled by such facts and examples, are they not entitled to compassion rather than reproach?

But Antitrinitarians, of all descriptions, have been so long accustomed to bearing censure or reproach, that it now affects them but little. The greater portion of our sympathy must be reserved for our Hopkinsian brethren, who are less inured to trials of this kind. It must be affecting to them to think of having been placed on the black list of hereticks by the powerful Synod of Philadelphia—and by men too whom they had been in the habit of regarding as brethren in the Lord. The Hopkinsians of Massachusetts and New Hampshire live, indeed, several hundred miles from the Volcano; but they have heard the thunders of the late eruption, and they have seen the threatening lava, which has overspread the land. They must naturally feel for themselves, and still more for such of their brethren as live in the vicinity of the crater.

Permit us then, brethren, "to comfort you by the comfort wherewith we ourselves have been comforted of God," under similar trials. The observations, in your favour, which have been made in this review, have proceeded from friendly affections.

We sincerely believe, that the treatment you have received from the Synod, is as unjust, as it is unauthorized. In a similar case we have been comforted with the words of Paul—"With me it is a very small thing that I should be judged of you, or of man's judgment—he that judgeth me is the Lord." When reproached and defamed, as you now are, by those whom we had esteemed as good men, we have reflected on the reproof of Christ to James and John, "Ye know not what manner of spirit ye are of." This we have often thought to be the case with brethren whom we have esteemed; and we have hoped, that when they should come to their senses, they would think differently, judge differently, and feel differently. We have also reflected much on the lamentable fact, that some of the best of men, in every age, since the days of the Messiah, have been the objects of reproach and censure, from those, who professed to be good people, and often from ecclesiastical councils; and that even Jesus himself suffered reproach, denunciation and death, by the influence of men, "who trusted in themselves, that they were righteous and despised others." We have, moreover, been comforted with the assurance, that "all things shall work together for good, to them that love God." Nay, we have sometimes been almost constrained to adopt the following language of a suffering apostle—"I would that ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." By the overruling Providence of God, such consoling consequences have often resulted from painful events; and in such consequences, we hope that you will abundantly share.

The injurious treatment which you have received from the Synod may be turned to good account. Our Saviour has said, "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven;—for with the same measure that ye mete withal, it shall be measured to you again." The concluding part of this passage is, perhaps, more frequently verified by the course of Providence, in this life, than is generally supposed. And is it not probable that some of you have been too forward to "judge" and "condemn" your brethren, who have dissented in opinion from you; and that God, by the conduct of the Synod of Philadelphia, is now calling you to reflect on the censures, which you have rashly passed on others? You cannot but feel the injustice with which you are exhibited to the world as *heretick*s, and wicked men, for having obeyed the dictates of your own consciences, for searching the scriptures for yourselves, and for preaching as you have believed that God would have you preach. Others have been capable of similar feelings, under similar circumstances.

Were there not bounds set to the pernicious influence of the "Pastoral Letter," your societies would soon be in confusion; your present friends would open their mouths against you as hereticks, refuse to hear you preach, and aid in driving you from the ministry. May we not then also suppose, that had not God set bounds to your influence, other societies, under the care of ministers, as godly and as intelligent as yourselves, would long ago have been in confusion, and their ministers dismissed and treated as the enemies of God and man? By reflections like these, you may perhaps derive great benefit from the denunciations of the Synod of Philadelphia. Such denunciations are "not for the present joyous, but grievous; yet they may afterwards yield the peaceable fruits of righteousness."

Moreover, some of you, perhaps, have been anxious for Ecclesiastical Tribunals; but now God is teaching you the danger of such engines of ecclesiastical despotism, by the censures which have been passed on yourselves. Were you within the power of the Synod, neither your orthodoxy, nor your piety, nor your intelligence, nor the affections of your parishioners, would save you from the ecclesiastical guillotine. And is it not horrible to think of erecting tribunals for the ruin of good men? Certainly it is. And yet we may appeal to your own consciences to say, whether good men have not most commonly been the sufferers by ecclesiastical tribunals? Perhaps nothing but your own experience would have been sufficient to convince you of the danger of the project, which you have had in contemplation. May not each of you, then, humbly address the Synod, in the language of Joseph to his brethren—"As for you, ye thought evil against me, but God meant it unto good?"

You probably think that the Synod was under a misapprehension in regard to your characters, or it would never have abused you in such a manner. We think so too. But the members of the Synod are not the only men who have misapprehended the views and characters of their brethren. Perhaps you have been as much bewildered by prejudice and false information in judging others, as the Synod were in judging you. Besides, they set up the dogmas of their own "Confession," instead of the moral precepts of the Messiah, as the standard for estimating the characters of their brethren.—Hence they involved a multitude of good men, and you among the rest, in a sentence of condemnation. And have not you, brethren, proceeded on similar principles? Instead of the laws of Christ, have you not made the mysterious articles of your own creed the test of a good character? So long as this method shall be generally adopted, we may expect that injustice and delusion will accompany the opinions which Christians of different sects shall form, one of another,—that their conduct towards each other

will bare a shocking resemblance to that of warring nations, —that wolves will often pass for sheep, and that the best of men will often be treated as the worst.

We rejoice in the belief, that the time is hastening when Christianity shall be better understood,—when the laws and the example of the Saviour shall be restored, as the test of Christian piety and excellence,—when the great inquiry will be, whether a person is a *practical follower* of the Lamb of God, and not whether he is a believer in the mysterious dogmas of any sect whatever,—when it shall be fully understood, that the wars between different nations and between different sects, are but that wisdom which is from beneath, and not that wisdom which is from above.

We have no desire to see an alliance of different sects in the Northern States, to carry on a war with the allied Presbyterians of the Middle States; but we sincerely wish, that the spirit of mutual forbearance and brotherly love, may be so diffused though all the denominations in New England, as to open the eyes and melt the hearts of our mistaken Presbyterian brethren.

The benevolent Founder of Pennsylvania, in giving it a Constitution, said:—"In reverence to God, the father of light and of spirits, the author as well as object of all divine knowledge, faith and worship, I do, for me and mine, declare and establish for the FIRST FUNDAMENTAL of the government of my province, that every person that doth and shall reside therein, shall have and enjoy the profession of his or her faith and exercise of worship toward God, in such way and manner as every such person shall, in conscience, believe is most acceptable to God,"

By this wise regulation he made his colony the asylum for those who were oppressed and persecuted on account of their religious opinions; and he gave to the capital of his colony the name of *Philadelphia*, signifying *brotherly love*. Since the days of William Penn, the principles of religious liberty have been gaining ground in almost every part of Christendom. Who then would have expected, that in the very region where the TREE of free toleration was first planted, a presbyterian Synod would afterwards rise up, to blast its *fruit* with the *mildew* of an intolerant "Pastoral Letter!" What will an enlightened posterity say, when they shall impartially compare the wisdom of this multitudinous Synod of 1816, with that of a single Quaker in 1681?

POETRY.

THE GRAVE OF THE YEAR.

Lines written for the 31st December.

Be compos'd ev'ry toil, and each turbulent motion,
That encircles the heart in life's treacherous snares;
And the hour that invites to the calm of devotion,
Undisturb'd by regrets——unencumber'd with cares.

How cheerless the late blooming face of creation!
Weary Time seems to pause in his rapid career,
And fatigued with the work of his own desolation,
Looks behind with a smile—on the grave of the year.

Hark! the wind whistles rudely—the shadows are closing
That inwrap his broad path in the mantle of night;
While pleasure's gay sons are in quiet reposing,
Undismay'd at the wrecks that have number'd his flight.

From yon temple where Fashion's bright tapers are lighted,
Her vot'ries in crowds, deck'd with garlands appear;
And (as yet their warm hopes by no spectres affrighted)
Assemble to dance—round the grave of the year.

Oh I hate the stale cup which the idlers have tasted—
When I think on the ills of life's comfortless day;
How the flow'rs of my childhood their verdure have wasted,
And the friends of my youth have been stolen away!

They think not how fruitless the warmest endeavour,
To recall the kind moments, neglected when near,
When the hours that oblivion has cancell'd forever,
Are interr'd by her hand—in the grave of the year.

Since the last solemn reign of this day of reflection,
What throngs have relinquish'd life's perishing breath!
How many have shed their last tear of dejection,
And clos'd the dim eye in the darkness of death!

How many have sudden their pilgrimage ended,
Beneath the low pall that envelops their bier;
Or to death's lonesome valley have gently descended,
And made their cold beds—with the grave of the year!

'Tis the year that so late, its new beauties disclosing,
Rose bright on the happy, the careless and gay,
Who now on their pillow of dust are reposing,
Where the sod presses damp on their bosoms of clay.

Then talk not of bliss, while her smile is expiring,
Disappointment still drowns it in misery's tear;
Reflect, and be wise—for the day is retiring,
And to-morrow will dawn—on the grave of a year.

Yet awhile—and no seasons around us will flourish,
But Silence for each her dark mansion prepare;
Where beauty no longer her roses shall nourish,
Nor the lily o'erspread the wan cheek of despair.

But the eye shall with lustre unfading be brighten'd,
When it wakes to true bliss in yon orient sphere;
By sunbeams of splendour immortal enlighten'd,
Which no more shall go down—on the grave of a year.

MONTGARNIER.

[From the Connecticut Mirror.]

RELIGIOUS INTELLIGENCE.

Extracts from the Report of the select committee of the Society for Propagating the Gospel among the Indians and others in North America: read and accepted, 8th November, 1816.

Stockbridge Indians.—The labours of the missionary at New Stockbridge appear to be assiduous, and, in a degree, successful. From the Journals of Rev. Mr. Sergeant, no very material change appears to have occurred in the mission. Sermons and expositions of the Scriptures are statedly continued on the Lord's day. It is gratifying to learn, that catechetical exercises are also uniformly attended on that day, for the instruction of the children; and that the Lord's Supper is duly administered. The missionary avails himself of favourable seasons and occurrences for giving religious advice or admonition.

In March 1815, Mr. Sergeant, with two of the Indian Chiefs, visited the schools. In the first school they found between twenty and thirty, mostly small children. "They appeared well, and had made good progress in reading." Advice was given to the master, a young Indian well qualified for teaching, relative to some improvement that might be made; an exhortation was given to the children; and the visit closed with prayer. "In the second school we found," says the missionary, "about the same number of children, but older. Two classes read well in the Bible. Two girls, between nine and eleven years of age, read and pronounced as well as any children of that age I ever heard. They were from a family of the Delawares, who generally speak English in their houses.

They had likewise made good progress in their writing." The examination was concluded, as in the former instance, with an exhortation and prayer.

Captain Hendrick Aupaumut and his companion, have returned from the Indian country, about seven hundred miles to the west of New Stockbridge, "having been absent six years, labouring to promote the peace and tranquillity of the Indian tribes." Soon after his return, in a long speech, he reported all his proceedings to his tribe and people. Accompanying our missionary's Journal is captain Hendrick's written "Sketch of the western Indians, who reside along the banks of the White river, and Wabash, on Indiana Territory," where, he says, he "resided six years, by the appointment of General Government, to instruct the natives of that country the arts of agriculture, and to promote peace, &c." . . . "Previous to that time," he adds, "my nation had renewed the covenant of friendship, which was established between our forefathers and theirs." A few extracts from this aboriginal sketch, containing facts and hints, that may be of use to the Society, are subjoined. "Those tribes, to wit, Delawares, Monsies, Nanticokes, ever consider my nation as their nearest friends; they live on the first mentioned river. The Miamis on the Wabash, and the other tribes on the west, north, and east of the above-mentioned places, are all at peace, and linked together in a covenant of friendship." When he first became acquainted with those nations, "they were all strongly prejudiced against the people of the United States, whom they call *Bigknives*, which they look upon as a terrible name." These prejudices he ascribes to the conduct of the Bigknives, in killing the natives or driving them from the sea shore, violating the treaties made with the Indians, and taking away their lands "without purchasing it from them," and particularly, after having christianized some of those tribes, the nefarious conduct of "butchering and burning them, both small and great, which took place at or near Muskingum, in the late revolutionary war, at which time they killed thirty-six innocent people; and have killed friendly Indians at different times since. The above horrid transactions have been sounded in the ears of the neighbouring tribes, and which the Indians have related to me, I suppose, above a hundred times." Having mentioned the "very wicked" conduct of the traders who have resided among them, and the enticements of the British by presents and otherwise to induce them to be on their side, captain Hendrick adds: "By what I have stated, that is by the conduct of British subjects, while they control Americans, were such, much blood has been spilt in Indian country; and it creates what white people commonly call *Savages*. And by the conduct of the Bigknives toward the Indians, it made them still wild. It may be proper to notice here, that the Delawares, and my nation, and Monsies, have been looked upon by the western tribes as their Grandfathers; that we have much influence among them; and that a little before the forementioned Christians were killed, the chief warriour of the Delawares, named Pokonchelot, determined to send a message to all the different tribes, to recommend Christian Religion to them, to advise them to adopt or admit preachers in their towns in case they would come: but when the Christian Indians were destroyed, he gave it up. Thus it seems the devil had the advantage to frustrate the good designs of religious people. And I have known many instances when well disposed white people spoke to the Indians to give them good advice, the Indians would say, It is an intrigue. Indeed their prejudices were so great against the Bigknives, it was very difficult to make them believe that there are many good people among them. And after I found their real situation and feelings, then I began to take pains to correct their errours, inform them that there are many good people in the United States, and also among the English; that if the white people were all very wicked, my nation and the other nations on the east, might have been all destroyed long ago; that it is true, there have been

very wicked white people among both the nations, even to that day; that these wicked people ever have had the first chance to live on the borders of the Indians to use the natives as they please. And I often told them, that if the good religious people had had the first chance to settle among the natives, the destruction of so many thousands of both colours might have been prevented: and that since the United States have obtained Independence, the President and his great counsellors have taken measures to protect the natives; and many of their religious people are looking on Indians with an eye of pity. By talking to them repeatedly in this manner, they by degrees appear to be willing to lay aside their prejudices, and acknowledge what I have related must be true. And I have found that there are many well disposed Indians, who would be glad to hear instruction, but still afraid . . . and many of them have often told me, that if my people should come and live in that country, they would join them immediately, to live with them, and follow civilization, &c.

"HENDRICK AUPAUMUT.

"New-Stockbridge, March 4th, 1816."

Narragansets.—Mr. SHORES, after an intermission of the Indian School from the 6th of October 1814, (the date of our last account of it,) until the 26th of December, then resumed his instructions, and continued them until the 30th of march 1815. He appears to have been zealous in his endeavours and unwearied in his labours to diffuse useful knowledge among the Indian children and youth, and to promote Christian virtue and piety among the Indians at large. Having enumerated many difficulties, which he had to encounter, he adds: "Yet, in the midst of all these, it hath pleased GOD, in answer to the united prayers of his people, to crown, in some degree, with success, the benevolent exertions made by the Society for propagating the Gospel. I feel highly gratified that I can say, the children have attended better than before, notwithstanding the unusual severity of the winter, which, in their circumstances, might have justified negligence; and that their improvement in reading, catechism, spelling and a little in arithmetick, has been as great as in schools in general in Massachusetts."

District of Maine.—The Rev. DANIEL LOVEJOY has performed two missions, of two months each, during the two last years. On the first mission, he preached four sabbaths at Vassalborough, one at Fairfax, one at Unity, one at Dixmont, one at Readfield, and one at Harlem.

The Rev. Dr. NATHANIEL PORTER, appointed the last year to a mission of two months at Alfred, Limerick and the vicinity, performed the service assigned him.

The Rev. ASA PIPER, appointed the last year to a mission of two months at Belfast and the vicinity, performed the service assigned him, apparently to good acceptance. The mission, though "unexpected" by the people of Belfast, "was received with gratitude," and, the missionary had reason to conclude, would "produce some good effect."

Mr. ROBERT COCHRAN, appointed the last year to a mission of two months, commenced it at Palermo, where were a few persons who had been members of a presbyterian church, but had not for a long time heard a minister of their persuasion. He "found a respectable audience there;" and advised the friends of religious order to make exertions towards obtaining assistance for themselves. They promised to do "what they were able."

Mr. JOSIAH PEET, at the very time of receiving a commission from the Society, in 1814, as a missionary for the vicinity of Norridgewock, was presented with a call from the town of Norridgewock to settle with them in the gospel ministry: with the offer of two fifths of his support from the town, and liberty to employ the remainder of his time, beyond what they might thus claim, in doing missionary service in the vicinity. Encouraged by the Maine Missionary Society, and by this

appointment from ours, he concluded to accept the call, and to enter immediately on his mission.

Mr. Stetson Raymond, recommended to the Committee by Rev. Dr. Patten, performed a mission of two months the last year, at Dartmouth and the vicinity.

Mr. Raymond has recently completed a second mission of two months at Dartmouth and the vicinity, assigned him by the Society at its last annual meeting. He performed missionary service in a parish in Rochester and Freetown, where the people had been destitute of a minister for more than twelve years; and where the prevalence of an epidemical and mortal disease rendered his labours peculiarly seasonable and useful.

The Rev. John Sawyer has performed a mission of two months, to which he was appointed the last year, at Brownville and the vicinity.

The Committee have great pleasure in reporting to the Society, the continued and highly favourable results of their annual appropriations to the support of the ministry and schools at Ellsworth, and the vicinity. The Rev. Mr. Nurse, in his last year's Report, observes: "The liberality of your Society to the school under my instruction, and the means, which they have put into my hands for the encouragement of women schools in the neighbouring towns, are peculiarly gratifying."

Having mentioned his attention to economy in the management of the society's bounty, he adds: "Upwards of a dozen females of this town will be employed out of it this season in the business of instruction. Some of these will receive their compensation wholly from their employers; but most of them will receive one half, or one third, of their wages from your bounty. The influence of our school has become much more extensive than I had anticipated in so short a time. If your Society should continue to think that the school promises to be a mean of enlightening the minds, of improving the condition, of extending the usefulness, and of increasing the happiness of a considerable number of their fellow creatures, they will continue to it, I hope, their fostering kindness."

In regard to the influence of this school on children and youth in the vicinity, and in regard to the appropriation of the money entrusted to him, Mr. Nurse observes, that eighteen young women, educated in his school, were employed last summer, and six young men last winter in teaching schools. Eleven of these schools were in part supported by the money intrusted to his hand by this society, and half the sum intrusted with him by the Evangelical Missionary Society. Most of these schools he visited, and "had the happiness to find them accurately taught and well governed, and the teachers of them highly acceptable to their employers. These eleven schools were continued in operation from ten to twenty weeks."

The Rev. Mr. Warren has given us favourable accounts of the schools in Jackson and the vicinity, the two last years. "Where good schools have been kept;" he observes, "there is such a difference in the manners and habits of the people, that those who have been most opposed" to education, "have contributed generously to encourage it." The last year (1815) he introduced ten young persons into schools, as teachers; visited all the schools in the vicinity, and found them, generally speaking, in good order.—"As far," he writes, "as I have extended my assistance in introducing teachers, the youth have made great improvement. Parents see the necessity of having teachers that are qualified to instruct.—In the summer season there were in Jackson two schools for small children, two in Lincoln, three in Knox, three in Dixmont, and one in Lee; in these schools there were two hundred and fifty scholars. In the winter there were schools in all these places, to accommodate large and small scholars; in all these there were three hundred and fifty scholars. These were all in good order, and the scholars have done well."

BOOKS.

The Society, the last year, voted $200 for the purchase of books, including the expense of an Edition of Wilson's "Essay towards an Instruction for the Indians;" the expediency of reprinting which was referred to the Select Committee. A large edition of that valuable work was procured to be printed by the Committee, and the remainder of the appropriation was applied to the purchase of Sermons for Children, Friendly Visit to the house of Mourning, Watt's Series of Catechisms, Flavel's Token for Mourners, Doddridge's Rise and Progress, Watt's Psalms and Hymns, and Webster's Spelling Books.

To these were added Bibles and Testaments, presented by the Massachusetts Bible Society.——At the last annual meeting, the Society voted an appropriation of $200 for books. The Committee purchased 500 additional copies of Wilson's Essays, which, with 1000 copies the last year, took up the whole of the edition. The remainder was applied to the purchase of Friendly Visit, Watts's Psalms and Hymns, Watt's Series of Catechisms, Doddridge's Rise and Progress, Sermons for Children, Spelling Books and Tracts.

To these were added Bibles and Testaments, from the Massachusetts Bible Society. The number of books and tracts, distributed the last year, was 664; the number since May last, 440; total, since May 1815, 1104.

The books have been chiefly distributed in the District of Maine, where they were solicited, and where they have been gratefully received.

The Committee have thus endeavoured to give the Society a full view of the transactions of the two last years. From this view, it is believed, they will derive satisfaction from the past, and encouragement for the future. If, in some instances, less has been done than was expected; in others, expectation has been exceeded by performance.

The society is now commencing the thirtieth year of its labours. If, in review, we can perceive the blessing of God accompanying our endeavours; if we are persuaded, that the benevolent and pious design of the founders and patrons of the Society has been, in some good degree, effected; if we can entertain no reasonable doubt that, through our instrumentality, some, at least, of the native inhabitants of our country have been rescued from heathenism, brought to the knowledge of the true God, and of Jesus Christ, the Saviour of sinners, and made wise unto salvation; and that many of our own people, in new and destitute settlements, have been preserved from Pagan ignorance, and made heirs of glory and immortality, by the Word of life, imparted to them by our means; let us not be weary in well doing, but persevere in the laborious, yet benevolent service, with increasing activity and zeal. Would we promote the best interests of our country? Would we, especially, save souls from death? Let us, so long as the pulse of life shall beat within us, do what in us lies towards diffusing the light and promoting the influence of the Gospel of Christ; and may God Almighty send us prosperity!

By Order of the Select Committee,

A. HOLMES, *Sec'ry.*

STATEMENT OF FUNDS, 1816.

U. S. Six Per Cent. Stock. Per face of Certificate—real value 1 Apr. 1816.		1315	50
Union Bank Stock, nominal value		6300	00
Massachusetts State Note, nominal value		640	00
Bonds and Mortgages		1200	00
Treasury Notes $1020	Cost	964	50
Seven Per Cent. Stock, nominal value		10230	00
Massachusetts Bank Stock		2500	00
		$23150	00
Cash on hand	$136 81		

Of the above capital $3336 42 is considered as the donation of Hon. JOHN ALFORD, Esq. and the income thereof appropriated exclusively for the benefit of the Indians.

$500 was presented to the Society in June, by His Honour WILLIAM PHILLIPS, Esq. to be expended during the current year.

The Collection at the Church in Chauncy Place, on the 7th November was $221 20.*

OFFICERS ELECTED, XXX MAY, MDCCCXVI.

His Honour WILLIAM PHILLIPS, Esq. President.
Rev. ELIPHALET PORTER, D.D. Vice President.
Rev. ABIEL HOLMES, D.D. Secretary.
Rev. WILLIAM E. CHANNING, Assist. Secretary.
Mr. SAMUEL H. WALLEY, Treasurer.
Mr. JOSIAH SALISBURY, Vice Treasurer.

SELECT COMMITTEE.

Samuel Salisbury, Esq. Rev. Jedidiah Morse, D.D. Alden Bradford, Esq. Mr. James White, Rev. Charles Lowell, with the President, Secretary, and Treasurer.

LETTER FROM MR. HAWTREY, TO MISS. HANNAH ADAMS.

London Society House, Spitalfield, Sept. 25, 1816.

My dear Madam,

Your kind letter enclosing a draft for one hundred pounds from the Ladies' Boston Society has just come to hand, and I hasten to send you the cordial thanks of our Committee for the same. I have also to acknowledge the receipt of your interesting work with the accompanying letter. Amidst some discouragements sent doubtless by God to try our faith and patience, a very bright prospect of a final blessing on our endeavours still lies open before us. We have just completed the four Gospels and Acts of the Apostles in pure Biblical Hebrew, and the Committee of the British and Foreign Bible Society has just also received such pressing calls for them from Russia and Poland, where there are near a million Jews, that they are about to take of us *one thousand* copies for immediate circulation there. This is a most providential interference in our favour, and shews at once that God is with us. We have also two young Jewish *Rabbies* who are studying for the ministry, in whom the grace of God *is very conspicuously displayed*. In our schools we have at this time forty-one boys and thirty-seven girls. Most sincerely praying that the God of Abraham may bless all those Ladies who have taken up the cause of poor outcast Israel, and that their example may be very widely followed in America.

I am, dear Madam,
Yours, very truly,
C. HAWTREY, *Joint Sec'ry.*

P. S. If our funds are but sufficient we hope to *complete* and publish the New Testament in the course of next year. The whole expense of the first edition will be three thousand six hundred pounds. No pains are spared to make it a perfect work, and a most important translation it will be.

Progress of Peace sentiments in Great Britain.

The following extracts are from a letter recently received from a friend in England, dated at Ipswich the 4th of October, 1816. "The 'Solemn Review of the custom of war,' has had a great circulation in this country, considering the short time which has elapsed since its republication with us. —I first saw it at the house of an aged friend, who had it from an American correspondent. He had but one copy of it, and so valuable did he consider it, that he was not willing to lend it but to such as had shown an interest in the cause, and to such as he could rely on for returning it quickly.—I applied to my friend and gained his permission to republish it.—This edition was printed in Ipswich, consisting of 1000 copies, and sold in about six weeks. We then printed a second of 2000 copies of which about 1500 are sold. Since which time a friend at Stockport has applied for leave to print 3000 on his own account, and 1000 more for a PEACE SOCIETY established at Plough Court, London. Besides these editions,

* Sermon by Rev. William Greenough; a copy of which was requested, but not obtained.

a large one has been published by a LONDON PEACE SOCIETY, consisting chiefly of Unitarians."

"On reading the first number of the Friend of Peace, it so well pleased me that I directly concluded on reprinting it.—I have 2000 of them just arrived from the press."

"Of the works lately published on the subjects of Peace here, Dr. Chalmers sermon 'on universal Peace'—'Christianity, a system of Peace in two letters'—'Extracts from Erasmus on war'—W. P. Scargill on 'the impolicy of war'—Extracts from Scott's—'War inconsistent with the doctrines of Christianity'—'Extracts from Grotius'—And now publishing the opinions of all authors who have written on the subject of war, excepting those of our religious society, by a Dissenting Minister at York. I have also a little pamphlet in hand to be entitled, observations on the subject of war, by Pacificator."

"That there is in this country an increasing desire for the promotion of every good work, that there is a more harmonious cooperation amongst all sects of professed christians, when any moral or religious advantage is practicable by the association of their exertions, is generally allowed; and it is pleasing to observe, that the sentiment in favour of peace is, though slowly, increasingly spreading, and that all appear willing to listen to information regarding war—the evils of which a considerate mind cannot think of but with feelings of regret mixed with horrour.

The letter contains the remarks of ministers of different denominations and of other publick characters on the Solemn Review; some of which are expressed in terms of approbation not proper to be given in the Christian Disciple. But the following observations it is hoped, will not be regarded as improper to be published, as they not only show the effect which that tract has had on the minds of individuals of different sects, but suggest modes of promoting its objects.

"A clergyman of the established religion came to me for some copies of the Solemn Review, and remarked that he had read it and had derived satisfaction from the perusal—thought it should be generally circulated. He was then on a journey in which he intended to distribute the copies he had bought."

"A respectable attorney—upon seeing the Solemn Review, began to read it, and remarked, that he could not leave it until he had gone through the whole of it. And afterwards acknowledged the arguments unanswerable. He requested to purchase 20 copies to distribute."

"An independent minister who had a Solemn Review inclosed to him in a parcel, without any remark respecting it, wrote to me as follows:—'I have to thank you, which I do most sincerely, for the gratification I have derived from reading the Solemn Review.'—He adds, speaking of Peace Societies, "Oh! my friend, let us make a beginning; I offer you, with feelings I cannot express, *my* name, my influence and my subscription!"

"A baptist minister pressed the establishment of a Peace Society in consequence of reading the Solemn Review."

"The printer of our present provincial Newspaper offered to insert two sections of the Solemn Review every week in his paper, free of cost. Several persons who had read it, by this means, mentioned to me the pleasure they had received, and the force of the arguments."

From these extracts it appears, that the subject of war had excited considerable attention in England; that various publications had been circulated; that three editions of the Solemn Review had been printed, and a fourth called for; that two Peace Societies had been formed in London, and propositions made for such societies in other places. These are the Lord's doings. Thus he is sowing the seeds of peace, which will spring up and bless the generations to come.

The doubting friends of peace, in our country, may lay aside their fears, that the Massachusetts Peace Society was formed too early, or that it will discourage a martial spirit too much to comport with the safety of the nation. "The God of Peace," under whose pa-

tronage, and by whose influence the society was formed, is not limited as to his presence and agency. When he says to the contending nations "*Peace, be still;*" a calm must ensue. But this great work he will effect by means, and by the agency of such instruments, as he shall choose to employ.

OBITUARY.

Died at Hartford, Conn. Dec. 25th, Rev. Nathan Strong, D.D. in the 69th year of his age. He had been settled in the ministry forty-three years; and has long sustained the character of an intelligent and faithful minister of the gospel.

In Philadelphia, Jan. 16, A. J. Dallas, late Secretary of the Treasury of the United States.

In New Bedford, Elisha Thornton, aged 70, an eminent minister in the Society of Friends.

In Ipswich, Jan. 1, the wife of Henry Spiller, aged 85—Jan. 3, Mr. Henry Spiller. They had lived together almost 63 years, and were both buried in the same grave.

In Boston, Kirk Boot, Esq. aged 61. By his death society has sustained a great loss. Also, Mr. Edward Blake, merchant, aged 46.

At Hamilton College, Dec. 28, Rev. Azel Backus, D.D. President of the College. He was a native of Connecticut, educated at Yale College, and settled in the ministry at Bethlem, as Successor of Doctor Bellamy. Upon the establishment of Hamilton College, he was chosen the first President, and has ever since presided over that seminary with great usefulness and reputation.

At New Haven, Jan. 11, Rev. Timothy Dwight, D. D. President of Yale College, in the 65th year of his age, and the 22d of his Presidency. Perhaps no College in the United States has ever sustained a greater loss, in the death of a President, than Yale College now sustains in the death of Doctor Dwight: and considering the connexion between a College and the community at large, a great loss to a College must be felt as a great loss to the community. A question has occurred to the minds of many, which is not very easy to answer:—Where shall be found the man who will fully supply the place of Doctor Dwight, in the office of President?

In New Haven from Jan. 1, 1816, to Jan. 1, 1317, the deaths were 72 whites and 10 blacks, total, 82.

Sentenced to die.—On Friday, Jan. 10th, Henry Phillips had his trial for the murder of Gasper Denegri, and was found guilty. On Saturday the sentence of death was pronounced upon him by Chief Justice Parker.

This event calls for benevolent sympathy and serious reflection. The situation of the criminal is such as may well excite the compassion and the prayers of Christians. But are not all our fellow beings also under a *sentence of death*, which is more sure to be executed than that which has been passed by a human tribunal on the unhappy Phillips! And is it not probable that many careless sinners, in this state, will die before the time which the Governour may appoint for his execution? From the sentence of death which has been passed upon all, no human authority can give a discharge. Let all then be as careful to be prepared for death, as they think Phillips ought to be. It would be justly viewed as evidence of great stupidity and hardness of heart, should he spend the residue of his days in vanity and dissipation. Shall others then who are not only under a sentence of death, but liable to die even before this malefactor, indulge themselves in such courses as they would censure in him!

It has become a question with many serious and reflecting men, whether it be either *useful*, or *right*, for human governments to inflict capital punishment in any case whatever; and the question probably deserves more attention than it has yet received. In a future number, we intend to give a concise view of the arguments on each side of the question, that our readers may have opportunity to judge for themselves. Perhaps some of our correspondents, who have reflected on the subject, will prepare an article for the Christian Disciple. We wish the question to be examined with that ability and candour which its nature and importance demand.

THE

CHRISTIAN DISCIPLE.

No. 3. MARCH, 1817. Vol. V.

CHRISTIANITY CONVEYED TO US IN A HISTORICK FORM.

We find that the books of the New Testament do not, in any particular place, present us with a complete formulary or abstract of doctrines and duties, a code of instruction systematically composed and formally delivered; but christianity is conveyed to us in a historick form, which requires little exercise of the mind to understand the facts and the most important conclusions to which they lead, but much attention to collect, from these miscellaneous writings, the whole that may be applicable to the government of human life, and the increase of our religious knowledge. The book of revelation, as it is called, is, in this respect, like the book of nature, that it excites and rewards perpetual attention.

Now, though we know little of the secret and profound designs of the Most High, in his various dispensations of religion, we think that we can discover many advantages in the mode which he has adopted of conveying Christianity. This is a curious and interesting subject, worthy of the most serious discussion. I can only presume to suggest a few hints.

If the great doctrine of a future life, instead of resting, as it now does, on the resurrection and promises of Jesus Christ, which are subjects of historical investigation, and therefore admitting different results in different minds, according to the character of the inquirer, and the disposition with which the inquiry is commenced and pursued, had been written in the skies, as it were, as supernaturally communicated to every individual, it would have been attended with evidence so irresistible as to have overpowered and incapacitated the mind for moral exercise; and there would have been left no room for that influence of disposition upon faith, which seems to be inseparable from our nature as moral and probationary beings. In other words, such a mode of communicating religious truth, as we have supposed, would have rendered it less efficacious; for it is essential to us, as creatures accountable for our *faith*, as well as our *conduct*, that neither the

one nor the other should be irresistibly determined. But now the doctrine of our future existence and retribution is so connected with the facts of our Saviour's history, that the whole world has a pledge and assurance of these truths, superiour to mere oral or written declaration, and, at the same time, so much inferiour to the supernatural revelation of it to every individual, as to leave room for the exercise of the mind in inquiring into the proofs, and of the disposition in attending or yielding to them when discovered, and thus the whole subject is exactly adapted to the nature of such beings as we are.

Again,—If the principles and duties of the Christian religion had been stated to mankind in one accurate system, philosophically composed, instead of being conveyed, as they now are, in histories, and deducible from facts, and exhibited in the lives of the first christians and their Master! do we not see that such a statement would not have been so well adapted to the wants of the majority of mankind, who attend not to abstract propositions, but are far better taught by examples, narratives, and something which affects the senses and imagination?

Besides, if the principles of Christianity had been presented in the systematick form we mention, a single errour, either in transcription or translation, would be likely to be followed with the most serious consequences; and a single misinterpretation of a part, would be almost without remedy; whereas in the historick form, in which christianity is now conveyed to us, we have the most important doctrines and precepts frequently recurring in different parts of the story, and connected with facts which serve to explain and limit them; and what is of infinite importance to us, we have the life and example of Jesus running through the whole as a commentary on his instructions. Now, an errour or an obscurity in one place is of little consequence, as it is either cleared up by another, or else if it is a solitary and peculiar passage we may be satisfied that it does not contain any thing absolutely essential to our character and fate as christians; for in such various and diffuse compositions as those in which the knowledge of christianity is conveyed to us, the essentials of the religion must be continually occuring and often repeated in a great variety of forms.

I might enumerate many other advantages of this form over a more systematick or compendious method of conveying Christianity. Now, the loss of one of the books of the New Testament would not much affect the evidences or the knowledge which we have of the Gospel; whereas, on the other supposition, the loss of any part would be irreparable; like a defect in the alphabet, or in the elementary book of a child, or like the loss of a volume of the statutes.

I will say nothing of the superiour agreeableness of the historical mode over that of abstract

precept; of the advantage derived from remembering the history, when a proposition or a doctrine may be forgotten or misunderstood. We are confident that no man who has studied the Gospels for his own sake, or has attempted the instruction of the young and tender mind, would wish to change the form in which Christianity is conveyed to us. There is a charm, an impression, and an influence flowing from the history of our Saviour, as we have it in the Gospels, which never could have been preserved in the philosophical mode of conveying truth.

B.

THE GERMAN AND DUTCH BAPTISTS.

THE following important extracts are taken from Mr. Benedict's "General History of the Baptist Denomination:"

"The German and Dutch Baptists, appear always to have held sentiments, peculiar to themselves.—They deny the lawfulness of repelling force by force, and consider war, in all its shapes, as unchristian and unjust. They are averse to capital punishments; and feeling themselves bound to swear not at all, they will not confirm their testimony with an oath.

"Respecting the number of communicants, in the Dutch and Mennonite Baptist churches, I have obtained no information whatever. According to a list in Rippon's Register, there were in 1790, in and out of the Netherlands, two hundred and fifty-two churches of the Dutch and Mennonite Baptists, in all of which were five hundred and thirty-three ministers. Of these one hundred and seventy-five churches, and two hundred and seventy-one ministers, were in the Netherlands, and Generalities' Lands. Fifteen churches, in which were ninety-six ministers, were in Prussia. Twenty-seven churches and ninety-two ministers were in Upper Saxony.—Twenty-seven churches and forty-nine ministers were in France. The rest were in Switzerland, Poland, and Russia."

Vol. I, pp. 49, 50.

This portion of history must be gratifying to intelligent and reflecting friends of peace. If the principles of these Baptists, are properly represented, and if their number has not been diminished since 1790, they amount to two hundred and fifty Peace Societies, with five hundred and thirty-three ministers of peace. To this army of peace-makers, may be added, the congregations of Friends, and the Duhobortsi, on the continent of Europe.

Instead of regretting that there are so many of these several sects in Europe, we should rather pray that they may be multiplied a hundred fold. The "mint anise and cummin," about which

Christians have contended, are of little importance, when compared to the "weightier matters of the law" and the gospel, or that "wisdom which is from above."

Mr. Benedict has one remark, on these European Baptists, which deserves some notice:—"The Dutch Baptists held to dipping believers at first; they still retain the subjects of the ordinance, but by a surprising change, some, I know not how many, have departed from the Apostolick mode. And although they still retain the name of Baptists, yet we can have no fellowship with their present mode of administering baptism; for with every real Baptist, pouring, as well as sprinkling, is null and void."—p. 151, 152.

According to the principles of Baptists in general, they could not receive, as members of the visible church, the Dutch and Mennonite Baptists, who have been baptized by pouring on water. Let, then, a case be stated:—Two brethren apply for admission to a Baptist church. One of them has been baptized by immersion; but he is a famous warriour, and has shed the blood of many; he still retains both the principles and the spirit of war, and is as ready to fight as to pray or eat. The other is a meek Mennonite Baptist, who has been baptized by pouring on water; but he has so learned of Christ, that he abhors both the principles and the spirit of war, and would sooner die, as the Saviour did, praying for his enemies, than to embrue his hands in their blood. The warriour is received, and the follower of the Lamb is rejected!

Now, what must the Prince of Peace say of principles of communion, which lead to such results? This case has been stated, not to reproach our Baptist brethren, but to lead them to reflect; and not them only, but christians of every denomination, who have established creeds and rules for the admission of members, which would expose them to prefer the bloody warriour, to him who is "meek and lowly of heart."—Most of the other sects of warring Christians, have, perhaps, been as inconsistent in this particular, as they have supposed the Baptists to be; and while they have blamed the Baptists for *their test* of admission, they have established some other, not less injurious to the cause of Christ, and the cause of peace.

As we rejoice in the existence of the Baptist Peace Societies, on the continent of Europe, we also rejoice, that a number of Baptist ministers, both in Great Britain, and in the United States, have adopted the principles of peace. We can wish "God speed" to ministers of any denomination, who are disposed to employ their influence in promoting "peace on earth and good will among men." All churches should be peace societies, and all ministers of religion should be peace-makers; and all those who are truly such, "are ONE in Christ

Jesus," by whatever sectarian names they may be distinguished in this contentious world. It is not an agreement in rites and forms, nor in creeds of human invention, which constitutes men brethren in the Lord; but that faith which worketh by love, and that love which worketh no ill to its neighbour.

WERE THE SUFFERINGS OF CHRIST VICARIOUS?

As the word *vicarious* has often been applied to the sufferings of the Messiah, it may be useful to consider, in what sense it may be proper to apply the term.

A *vicar*, is one who acts *for*, or *in the place of another*. According to Walker, *vicarious* signifies "deputed, delegated, acting in the place of another."—Christ, indeed, acted as a deputy or by delegated authority, in all he did and suffered for us. But he received his commission from God, and not from men. "This commandment, said he, have I received of my Father." "The cup which my Father hath given me to drink, shall I not drink it?" Still it is true, that "he died for our offences," he "died the just for the unjust, that he might bring us to God," and "gave his life a ransom for many."

If, in saying that the sufferings of Christ were vicarious, it be intended that by them he paid the sinner's debt to divine justice, and thus absolved him from liability to suffer; this cannot be admitted for several reasons:

1. This would preclude the propriety of adopting the form of prayer, which our Lord gave to his disciples, "forgive us our debts, as we forgive our debtors." For if the debt be paid by a vicar or deputy, the sinner has no occasion to pray for *pardon*; but his duty is to give thanks that the debt has been cancelled.

2. Notwithstanding the sufferings of Christ, the forgiveness of sin is an act of grace. "In whom, says Paul, we have redemption through his blood, the forgiveness of sins, according to the riches of his grace:" that is, the grace of God, our heavenly Father.—But after a debt is fully paid, whether by the debtor, or a substitute, the *release* of the debtor is an act of justice, and not of grace.

3. As Christ "is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," if his sufferings were of the nature of paying a debt, or if they satisfied the demands of divine justice against the sinner; the obvious consequence would be, that no sinner, can be justly punished for his transgressions, either in this world, or in the world to come, and that the threatenings con-

tained in the gospel are nugatory, or unjust. Nay, on this principle, all the evils we suffer in this life, must be accounted for on some other ground, than that of just chastenings or punishments for our sins, and *never* regarded as tokens of God's displeasure.

Nor can we admit that the sufferings of Christ were vicarious in this sense,—that they were of the *same nature* with the sufferings to which those were exposed for whom he died. For as "in him was no sin," it was naturally impossible that he should feel remorse for transgression, or the gnawings of the worm that never dies.

But if no more be intended, than that Christ suffered for us, with a view to *prevent our suffering the penal consequences of sin;* in this sense it is admitted, that his sufferings were vicarious, and of infinite importance. As the death of the paschal lamb, and the sprinkling of its blood, were the appointed means for preventing the death of the first born of Israel, while those of Egypt were slain; the lamb might properly be said *to suffer for them*, and as a *ransom for many*. So the Lamb of God suffered as the appointed medium of Divine mercy and forgiveness to all who obey him.

It would be easy for incredulity to raise objections against the appointment and the efficacy of the blood of the paschal lamb; but God's thoughts are not always as the thoughts of unbelievers, or objectors to his government. If we do not perceive all the ends which were to be answered by the sacrifice of the paschal lamb, or why it was more wise to save the first born in this way, than it would have been to pass over the houses of Israel, without this sacrifice; still, neither our ignorance, nor our unbelief, can be any valid objection against the wisdom of Jehovah.

The death of the paschal lamb, was at least calculated to impress the minds of the Israelites with a sense of their sin, and ill desert, and of the mercy of God, in thus sparing them, while he destroyed all the first born of the Egyptians. So the gospel account of the sufferings of Christ for us is adapted to keep alive in our minds, both a sense of our ill desert, and of the mercy of God, which is displayed through the medium of the blood of Christ in the forgiveness of sins, and the salvation of souls.

But of all the opinions which have ever been entertained of the sufferings of the Son of God, no one appears to me more groundless, or more dangerous, than that which regards his sufferings as a substitute for that benevolent and heavenly temper, which he both exemplified and required.

REVIEW OF THE TESTIMONY OF A DYING MINISTER.

"MANY, when young, are tenacious of very high doctrinal notions; but when their judgment is more matured, they become more temperate and charitable. Self-knowledge teaches humility and candour."

Christian Observer, July 1816, p. 483.

This was the testimony of the Rev. Thomas Woodd, while on the borders of eternity. According to the account given of his character, he was a pious and faithful minister; a benevolent and amiable christian. The observations which are now before us, appear to have been the result of serious reflection, and are capable of being improved for useful purposes. They are probably as applicable in this country, as they were in Great Britain.

"*Many, when young, are tenacious of very high doctrinal notions.*" Forgetful of the incapacity of their hearers to decide on such questions—forgetful that the gospel is a system of grace, adapted to the understandings of the poor and unlearned—forgetful that obedience to the precepts of Jesus Christ, is what constitutes a person a Christian; they delight to dwell on their "high doctrinal notions," as the most *essential* things in religion. Not only do they feel competent to decide the questions, on which the greatest and best men have been divided in their opinions, but they feel authorized to make their own "high doctrinal notions," the test of piety and goodness, for other people.

Nay, they feel authorized to call in question, the piety and goodness of *whole sects* of christians—of men, too, of the most profound and improved understandings—of the best advantages for thorough investigation, and of the most blameless, exemplary, and benevolent morals.—And with some of this "many" it has been difficult for them to regard, as true christians, those of their own denomination, who are truly moderate and candid; or, at least, they have been prone to "think it strange that they run not with them to the same excess" of censure and denunciation.

It is to be observed, that the testimony says "*many*, when young;" it does not say that this is the case with *all* young ministers. There are, doubtless, "many" of a different description; and it would, perhaps, be useful for all to consider, what has been the true cause of this diversity; whether it be owing to a difference in their natural dispositions, or to a difference in the instructions which they have received.

"*But when their judgment is more matured, they become more temperate and charitable.*" This pleasing change in the characters of ministers, has often occurred, and often been observed. But we have to regret, that

it does not more uniformly take place in the "many" who, "when young, are tenacious of very high doctrinal notions." Too many retain this folly and rashness of youth till their heads become gray with age. Their judgment never arrives to such a state of *maturity*, that "they become more temperate and charitable." On the contrary, the intemperate and uncharitable spirit, which they indulged in youth, becomes habitual, and forms an established trait in their characters, till their eyes close in death.

"*Self-knowledge teaches humility and candour.*" This is a truth which is, perhaps, more generally admitted than exemplified. It is so evident that the more a person becomes properly acquainted with his own liability to err, the more humble and candid he will be towards others, that few will have the effrontery to deny the justness of the observation. But if we admit it as a correct maxim, will it not follow, that many learned men are deplorably deficient in "self-knowledge?" What shall be said of the self-knowledge of those individuals, or those ecclesiastical bodies, composed of erring mortals, who assume the prerogative of denouncing, as hereticks, or consigning to perdition, millions of their fellow Christians for a mere dissent from some of their "high doctrinal notions!"

EXTRACTS FROM A RECENT AND FOREIGN PUBLICATION.

THE following are extracts from a very interesting and eloquent work, from the pen of a clergyman in Ireland. It has recently been printed in London, and as we know of only one copy that has yet reached this country, we think they may be acceptable to the readers of the Christian Disciple.

"A short time since, as I was walking the streets, I asked myself, "What is Christianity?"—It is, answered my mind, a divine system of spiritual attractions, by which, whosoever gives himself to them is effectually drawn out of the otherwise invincible entanglements and inextricable intricacies of this dark, polluting, heart-lacerating world, and led forth into what David has described as *green pastures, beside the still waters;*" or what St. Paul has emphatically called "*Life and peace.*"

"The truth is, that to a person of any sensibility, this world is a wretched place. There is not a step in life, where we can be sure of not meeting some latent lurking thorn. And when we fall in with those various adventurers, described by Lucretius if they are in pursuit, they rudely shove us by; if they are in possession of their prize, they despise us in their hearts, and

rudely tell us, by their looks and manners that they do so. An hard, selfish, turbulent spirit goes on, and cares not; but the sensible, delicate, feeling spirit, is ever pushed to the well. To such a spirit, then, what a gentle, blessed relief is afforded by an heart-knowledge of christianity! There is no abatement of feeling; the vivid perception is as keen as ever. But the mind and heart are so occupied, so filled, so richly compensated, and so deeply tranquillized by the pursuit, the contemplation, the affectionate, filial apprehension of God; the scripturally revealed God; the 'God of grace and all consolation;' by the view of his Son, Jesus Christ, touched with the feeling of our infirmities; and all this, infinitely harmonizing or rather identifying with the philosophick view of the 'first good, first perfect, and first fair,' whilst it is practically and experimentally evinced by undeniable, invaluable, never failing influences within;—all this together forms such a refuge from the common pains and penalties of mortality, as often makes the naturally vulnerable mind rejoice in its quickness of feeling, because this serves to enhance the preciousness of the blessing."

"Perhaps this view may appear to you too highly coloured. It would be so, were it to be taken as the hourly state of the christian's mind. But all this to the extent is the cloudless meridian state. Many partial obscurations, indeed, occur to diminish this clearness; but they *only* diminish it, the substance still remains. A kind of mental rain and storm, too, may often be experienced; and the weather-beaten pilgrim may tremble to find himself driven, as he thinks, to the edge of some dangerous precipice. But he does not fall over. He recovers his footing and his confidence; and in a little time the sky is cleared; and the air becomes calm and genial. Amidst all this, however, there is sensible progress, and this variety has its great use. In order that the mind may maintain its victory over sin, it must be kept on the alert by temptation. In order, that it may continually look to heaven for strength, it must be made to feel its own entire weakness, and it is, on the whole, necessary, that nothing here should be perfect, in order to the '*eternal sabbatism*,' being rightly pursued and habitually anticipated."

CAPITAL PUNISHMENTS.

Mr. Editor,

In your last number, you requested communications on the subject of capital punishments, and I accordingly place at your disposal the following remarks.

A. B.

The question, whether capital punishments be expedient or lawful, is not to be despatched as easily as many seem to imagine. It demands a deep research into the principles of human nature, and an extensive observation of the influence of different modes of punishment, in different ages and periods of society. There is a responsibility attached to publications on this subject, which writers would do well to remember. If capital punishments be not necessary or just, the man, who, from hardness of heart, or a blind subjection to established prejudices, becomes their advocate, must answer for the blood of the criminal which is wantonly shed. On the other hand, if these punishments be demanded by the condition in which God has placed us, he, who, from excessive indulgence of sensibility, pleads for their abolition, will be responsible for the accumulated crimes and murders, which may follow the accomplishment of his wishes.

The opinions of men on this subject are very much tinctured by their characters and feelings. In every society, there are multitudes, who defend capital punishments, just as they favour a severe mode of education, from violence of passion, from a propensity to harsh and expeditious measures, and from an impatience which cannot stop to employ the milder methods of persuasion and reformation. Their indignation is more operative than their compassion. When they think of a criminal, they think only of his crime, and forget that he is a man. They have too little humanity to inquire, whether his fate may not be mitigated; and regard the advocates of a milder system, as a set of visionaries, who would sacrifice the peace of society to a sickly and childish tenderness of heart.

There is another class, who are accustomed to feel rather than to reason; whose imagination, quickened by sensibility, represents to them, with vividness and power, the unhappy criminal, immured in his dark and lonely cell, his limbs fettered, his countenance fallen, his conscience harrowed with guilt, his mind abandoned to despair, his feverish sleep haunted by past crimes, and by horrid images of approaching death and judgment; and who forget, during this quick and tumultuous sympathy, the claims of the community, the necessity of restraining crime by terrour, and the difficulty of deciding, what modes and degrees of punishment are necessary to balance

the temptations of the present state of society.—Perhaps there are few men, in whom indignation and compassion are duly proportioned and combined, who bring to the subject a respect for the interests of the state, tempered by Christian sympathy towards the offender.—Perhaps the writer may afford a fresh example of one of the extremes which he has now described.

There is no difficulty, in laying down the great principles by which punishments should be regulated, and by which their justice is to be tried and decided.

In the *first* place, it is undoubtedly the will of God, who has formed us for civil society, that those crimes should be restrained, which tend to the destruction of society. It is undoubtedly his will, that those punishments should be inflicted by civil rulers, which the peace of the community, and the security of life and property demand. Nature and revelation bear concurrent testimony to this truth. If, then, from the principles of human nature, and from the condition of society, capital punishments are necessary to these ends, they are to be esteemed as sanctioned by God, and as coincident with the dictates of enlightened benevolence as well as of justice.

The *second* principle, which is as clear as the first, is this, that society has no right to inflict punishments of greater severity than its security demands. The civil magistrate has no authority to inflict *one pain* which this end does not require. It is no part of his office to punish a crime according to its abstract demerits. God, the omniscient, is alone able to render to men according to their deeds. The only province of the civil ruler is, to watch over the interests of the community; and any punishment, which these interests do not require, is inflicted without authority, is gratuitous cruelty, is an act of usurpation. From this principle it follows, that if the peace and rights of the community can be secured by punishments less severe than death, then death cannot justly be inflicted, and it should no longer hold a place in our penal code.

According to these principles, which are almost too obvious to be stated with formality, the question relating to capital punishments is to be determined, neither by abstract reasoning, nor by feeling, but by *experience*. We must judge from *facts*, and unhappily the facts are, at present, too few, to warrant a decided judgment. It is true, that instances of punishment are sufficiently numerous. Society has been sufficiently active in heaping pains and penalties on offenders, from the first moment of its institution. But these penalties have been inflicted with little regard to the *second* great principle, which I have stated, and hence they furnish little assistance in determining the present question.

According to this principle, society is bound to employ its best

lights and intelligence in discovering the mildest punishments by which its security may be effected. It should labour, like a good parent, to increase, as far as possible, the efficacy of such punishments, by the mode and circumstances of their infliction. It should especially labour to devise punishments, which, whilst they strike a salutary terrour into the community, will contribute to the ultimate good of the offender, by aiding his reformation. On these objects, I repeat it, society is bound to employ the minds of its purest and most enlightened members. The principles of human nature, and the records of past ages should be explored, and regular and persevering experiments should be instituted, to discover the method of securing, with the least degree of pain, the greatest good to the community and the criminal. If we consider, that punishments have influence, not so much by the absolute suffering they contain, as by their power over the imagination, we shall discern, that it is very possible to subtract from their severity, without impairing their efficacy. But when has society done its duty in these respects? Where are its patient and laborious experiments for the improvement of its penal code? What legislature ever expended on this subject half the zeal which it has wasted on party politicks? Hence the want of facts to determine our judgment on the question before us.

It is the decided and solemn conviction of many, that would society do its duty, capital punishments would be found unnecessary, especially if with an amelioration of our penal system should be united greater exertions for the moral and religious improvement of the poor. These friends of humanity, should, however, beware of urging a sudden and immediate abolition of punishment by death. In our present imperfect state, long established abuses must gradually be removed. Who of us does not believe, that slavery is unjust? Yet what reflecting man would therefore insist, that the chain of the African should in a moment be broken, that in our southern states universal emancipation should immediately be proclaimed? What would this be, but to unchain every crime, and to convulse society to its foundation? Men trained to slavery, are unfit for the gift of immediate liberty. They want foresight, self-government, and almost all the habits which prepare us to be our own masters. In the same manner, the operation of capital punishment on the minds of the community, and especially of the depraved, may have been such, as to render its immediate abolition highly expedient Where a punishment, unnecessarily severe, has long been employed as an instrument of terrour, a substitution of milder penalties may be found to embolden crime. The mind, which has long been familiarized to the

idea of a tremendous evil, counts lesser evils as nothing. Children trained under a rigid discipline often suffer from a relaxation of restraint, although a milder system, had it been originally adopted, would have been a more effectual security from disobedience. The cause of humanity, might, therefore, be injured by a sudden departure from our present modes of punishment. An increase of crimes might seem to justify a recurrence to the ancient severity, and a precedent would be furnished, which would not fail to be opposed to every future attempt at reformation.

There are two methods, which society is bound to employ, for the purpose of rendering capital punishments unnecessary. The first has been mentioned. Persevering efforts should be employed to increase the efficacy of milder punishments, and especially to give them a reforming influence on the criminal. Reformation is an end which should never be forgotten by society, any more than by a parent. Is it said, the attempt is hopeless? But where has the experiment been fairly made? When you visit our gaols and state prisons, and see criminals crowded together, and exposed to one another's example and conversation, can you wonder that few or none are reformed? Is it to the abodes of concentrated pestilence and infection, that you send the sick to regain their health? Do you believe, that even a man, unstained by crime, if compelled to spend months and years in contact with convicts, would return to society virtuous and pure? How weak then is the plea, sometimes urged in support of capital punishments, that the milder punishments inflicted by our laws work no change of character. Let our prisons be schools of reformation. Let the criminal have no intercourse with criminals. Let him be exposed to virtuous influences. Whilst pain, privation, and labour, admonish him of his guilt, let kindness awaken whatever sensibilities may slumber in his breat. Let him feel, that though a criminal, he is still a man, not an outcast from society, not abandoned by God. Let government commit to some of its wisest citizens, the office of persevering inquiry into the methods of reforming the offender, and let it liberally apply those resources, which are often wasted on the destruction of the human race, to those institutions which this benevolent purpose may require. That every offender will be reclaimed, we do not hope; but we hope, that many, who now advance, without a check, to atrocity of crime, would, under such influences, be arrested in the beginning of their career; and that the diminution of those enormities, for which death is now inflicted, would gradually prepare men for the utter abolition of this dreadful punishment.

Another method of procuring the abolition of capital punishments is, to increase our exertions for the moral improvement of

those classes of society, in which the temptations to great crimes abound. The penal code of a country must receive a character from the state of its morals. In proportion as a community is corrupt, its punishments must be severe. Accordingly, the mournful frequency of crimes, which has distinguished the last year, and which is to be ascribed to the wars in Europe and our own country, is often urged as a reason for the infliction of heavier penalties on offenders. To remove this ground of capital punishments, the philanthropist should endeavour to purify the morals of society, to diffuse those sentiments of religion, which, by arming conscience with new authority, render outward restraint and punishment less necessary. Here is our great defect. No adequate labour is employed to raise the character of the poorer classes of society. Whilst the extension of population and luxury is multiplying their temptations, how little is done to increase their power of resistance. As an example of this indifference, it may be stated, that an association was lately formed in this metropolis for the improvement of sailors, a class of men, who to increase our wealth and indulgences, are placed in situations peculiarly dangerous to the character; and yet in this commercial community, which owes its prosperity to the exposures and sufferings of seamen, no adequate encouragement has been given to this design. The truth ought to be heard. Society makes criminals, and then stains its hands with their blood. The higher classes, in general, care little for the *moral* exposure of those by whom they are served and enriched. As long as the laws set a hedge round their possessions, and punish with severity the miserable being, whose neglected education and depraving modes of life have trained him to crime, they continue to enjoy without remorse or concern This ought not to be. They who derive the chief benefits of the social state, are bound to mitigate its inequalities, to feel for those on whom its burdens and temptations chiefly fall, to diminish the motives to crime, to diffuse the principles of virtue, and not to add to the other miseries of life, a rigour of punishment, which nothing but their own neglect may have rendered necessary.

That capital punishments will at length be abolished, may be hoped, as well as desired by one, who is familiar with past times, and who anticipates a future extension of the knowledge and spirit of Christianity. The progress of civilization has been marked by a mitigation of penal laws; and like causes will continue to produce like effects.—The tortures, to which criminals were once exposed, in Europe, and which expressed the fury of demons, rather than the solemnity of justice, are too horrible to be detailed. We have lived to see a happy change in society. Breaking on the wheel, maiming,

quartering, burning, these and other relicks of barbarism have passed away. The awful sentence of death awakens now a commiseration, which imparts to the last hour of the criminal whatever solace his hard fate will admit. Can we doubt, that society is yet to improve, and that punishment will become more and more an act of parental and reforming kindness? In proportion as the true spirit of christianity shall be diffused among our posterity, an increasing attention will be given to the most fallen classes of society. The disciples of Christ, as they pass the cell of the prisoner, will remember the unhappy being who is buried in its darkness. They will remember him, not only as a criminal, but as a man and a brother. They will remember the infirmities of human nature in which they themselves share; will remember the influences of education, which might have made them too the enemies of society; will remember periods of their lives, when their own characters hung in dreadful suspense, and when a change of circumstances might have given a fatal direction to their minds, and hurried them to crime, to the dungeon, to death. More humble than Christians of this age, because better acquainted with themselves, and more merciful, because better acquainted with their Master, they will feel an interest in the most guilty offender. Under the blackness of his crimes, they will discern a spirit, though fallen, yet immortal, for which Jesus died, and in which the spark of goodness may yet be enkindled. These sentiments, diffused through society, will communicate a new character to penal laws, and men will punish to *save*, not to *destroy*.

ON CONTENDING FOR THE FAITH.

"*Ye should earnestly contend for the faith, which was once delivered to the Saints.*" Jude 3.

Perhaps no passage of Scripture has been more frequently perverted and employed to justify unchristian conduct than the one now before us. It is therefore important to inquire, what is the faith once delivered to the saints? and, in what manner should Christians contend for this faith?

By faith is sometimes meant the Gospel, in contradistinction to the law, or the institutions of Moses. When by faith is intended the Gospel, it includes the precepts, and promises of Christ, as well as his doctrines. Again, by faith is often intended that belief and confidence in Je-

sus Christ, which disposes us to receive him as the Messiah, whom God hath sent, to obey his precepts, and to become his humble followers. Faith, in each of these senses, may be said to have been once delivered to the saints; both may be intended in the text, and both may be regarded as objects for which we should earnestly contend.

In regard to the Gospel, it is as important that we should believe in its precepts as in its doctrines, or its promises. If we have no faith in the precepts of Christ which disposes us to obey them, our faith in his doctrines will be of no saving benefit. To misinterpret his moral precepts is more dangerous than to misinterpret his doctrines. If we give such interpretations to his doctrines as will justify and encourage a violation of his precepts, we subvert the very design of the Gospel, and make Christ the minister of sin.

As the doctrines of the Gospel are of no use otherwise than as motives to love, confidence and obedience; that view of the doctrines which has the greatest tendency to excite that love which is the fulfilling of the law, is the most likely to be correct, and is the most safe to adopt. No view of the doctrines of Christ, which does not endanger our obedience, can endanger our happiness: and any view of them which endangers our obedience, must also endanger our eternal welfare. Therefore, what we are to contend for, is such a faith as secures obedience to the moral precepts of the Gospel.

This may appear more clearly by adverting to the character of those who occasioned the exhortation under review. The apostle having said, "it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered to the saints," immediately assigns the reason:—For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. The character of these false brethren is farther described.—Likewise these filthy dreamers, defile the flesh, despise dominion, and speak evil of dignities. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, 'twere dead, plucked up by the roots. These are murmurers, complainers walking after their own lusts: and their mouth speaketh great swelling words, having mens' persons in admiration, because of advantage. These be they who separate themselves, sensual, having not the spirit.

Such was the character of the men who occasioned the apostle to exhort his brethren earnestly to contend for the faith which was once delivered to the saints. While they professed to be Chris-

tians, they subverted the very design of Christianity. They probably had adopted such views of redemption by Jesus Christ and of the doctrines of the Gospel, that they fancied themselves safe in disregarding its precepts; and, in a practical sense, they denied the only Lord God, and our Lord Jesus Christ, by "turning the grace of God into lasciviousness," or by encouraging themselves in sin, from a consideration of the grace of God revealed by his Son.

Is there no reason to fear that there are many such professed Christians at this day? and are there not many opinions *contended* for, which directly lead to such a delusion?

But the second question demands our attention:—How should Christians contend for the faith once delivered to the saints?

When the apostle says "ye should earnestly contend," he neither says nor means that we should *bitterly quarrel* for the faith, which was once delivered to the saints. The most antichristian quarrelling has often been justified by the apostle's exhortation. But such conduct is directly against the faith once delivered to the saints, and a perversion of the apostle's words. If it be not turning the grace of God into lasciviousness, it is turning it into "vain jangling," which is no better.

Christians should contend for the faith, *not* with carnal weapons, nor with a carnal spirit. The proper weapons of their warfare are not carnal but spiritual. They are not to employ guns and bayonets, and the "artillery of hell" in the cause of Christ, nor any sword but the sword of the spirit, which is the word of God, nor any fire but the fire of love.

The manner in which Christians of former ages contended for their respective creeds was abominable, and is now generally disapproved. There is however still room for reformation in this particular. The practice of slander and abuse, under the pretext of contending earnestly for the faith, is as really inconsistent with the spirit of the Gospel as the former practice of employing the sword, the faggot, and the fire. And when Christians of one sect employ indiscriminate censure and reproach against those of another, they are guilty of inconsistency and injustice, similar to that which is practised by the rulers of nations, when they make war against a whole people for the offences or supposed offences of a few individuals.

It is not to be denied that men may lawfully speak or write in defence of what they regard as the truth, and against opinions which they believe to be of a pernicious tendency. But in doing this they should not imagine that they do God service by indulging party and vindictive passions, or any degree of bitterness against those who may have been so unfortunate as to fall into errour. Whether we

speak or write, it should be done in the spirit of meekness and love with a view to the good of those who, in our opinion, have gone astray. In meekness we are to instruct those who oppose themselves, "if peradventure God shall give them repentance to the acknowledging of the truth."

Such is the manner in which we should treat even the open enemies of the gospel. In dealing with those who are its professed friends, as great caution and meekness are certainly requisite. For although they may entertain some wrong opinions, these may not be of a nature to endanger their piety or their obedience. They may nevertheless "do justly, love mercy, and walk humbly with God." There is also need of caution on this account,—every Christian is himself liable to err, and while he is declaiming against the supposed errors of his brother, the real error may be on his own part, either in his head, or his heart.

In contending for the faith once delivered to the saints, it is of vast importance that we should give the precepts of the gospel their proper place in our estimation; and that we never censure the religion of a man who displays the spirit of Christ and walks in obedience to his moral precepts. The greater part of the contentions of Christians have resulted from overlooking the *value of Christian precepts*, compared with the doctrines of the gospel. The precepts are the RULE OF LIFE; the doctrines are the *motives to walk by this rule*. As the motives are many, if some of them are so misapprehended as to lose their proper weight in our minds, others may have their due influence, and secure the intended effect, *obedience to Christ*. Whether this effect be produced by *two*, or by *twenty* motives, it constitutes the man a Christian indeed.

The discipline of the church may be employed in contending for the faith once delivered to the saints. But this is always to be employed in love, and in respect to those only whose walk is inconsistent with the commands of Christ. If a brother is to be separated from the communion of the church, it is not to be done in the spirit of bitterness, or anger, nor on the ground that the church imagines that he is in some error in his opinions; but on the ground of unchristian or immoral conduct. If by his walk it is manifest that he "turns the grace of God into lasciviousness," or that he entertains views of the gospel which encourage him to violate its precepts, he may justly be dealt with as an offender. But however incorrect his opinions may appear to others, so long as they have not the effect on him, to lead him to violate the holy commandments, he is not to be regarded as an offender, nor treated as such.

But, after all, Christian example is the most effectual way of contending for the faith once delivered to the saints. Let Christians by example "hold forth

the word of life;" let them prove the genuineness and sincerity of their faith in the Son of God, by walking in love one towards another according to his commandments, by a humble, meek, forbearing and forgiving spirit towards all men. In this way they will contend for the faith once delivered to the saints, in a manner which will be calculated to reclaim the wandering, and to stop the mouths of gainsayers. But *quarrelling* about human creeds, is itself such a violation of gospel precepts, that no good can be expected from it, in any other way than as other sinful conduct is overruled for good, by the providence of God.

In the controversies of past ages, and in those of the present age, each sect has considered its own peculiarities or distinguishing tenets, as the faith once delivered to the saints; and too commonly have Christians of different sects, imagined that they were complying with the apostle's exhortation in their abusive contentions one with another; and too commonly have they lost sight of the precepts of the gospel in contending for what they imagined to be its doctrines. Thus they have in effect too frequently denied the faith once delivered to the saints, while they supposed themselves to be contending for it. For in the same sense that the false brethren, mentioned by Jude, "denied the only Lord God, and our Lord Jesus Christ," others may deny "the faith once delivered to the saints," by *practically* saying, that they are not bound to walk in love one towards another, according to the requirements of the gospel.

FRAGMENTS.

The clerical Hypocrite.

Ernest, the pious founder of the modern house of Saxe Gotha, in 1640, found the people in a state of the grossest ignorance: his first care, therefore, was to reform the church and establish schools. He obliged all persons to send their children to these schools at five years of age; and such was the success of his regulations, that it became a common saying, that the boors of Thuringia were better educated than the gentry of other countries. He also formed the plan of publishing the Bible with notes, composed by as many Protestant writers as there are books in the Old and New Testaments; which has always been in high esteem, under the denomination of the *Weimar Bible.*

The duke carried about with him a list of the cures and schools, with their ministers and masters.

Passing through a village, he entered the minister's house, inspected his library, and perceiving his Bible covered with dust, he put a gold ducat at the beginning of the book of Revelations, unobserved by the divine. The following year, he paid another visit to the same priest and inquired concerning his method of reading the sacred volume. The minister told his highness, that it was his practice to read over the whole Bible every four months, together with the critical observations; and that he spent some hours every day in the study of a particular book and in perusing the best commentators who had written upon that book. His highness then took up the Bible, opened it, and, to the no small confusion of the clerical hypocrite, found the ducat where he had laid it the preceding year. *Evan. Magazine.*

Joe Martin.

Joe Martin, an Indian chief, residing in New-Brunswick, was asked by a gentleman who holds an important office under government, whether he would accept the commission of captain among the Indians, which he told him it was in his power to procure for him.

Martin who had recently become a Christian, made the following remarkable reply:—"Now, Joe Martin love God,—pray to God. Now Joe Martin humble;—certain not good to make Indian proud. When Indian proud, him forget God; for this reason Joe Martin never must be captain."—And he accordingly declined the offer.

Comforts of Old Age.

Old age can be comfortable only as it is made the season and means of religious improvement. With whatever bodily complaints a man may be afflicted, or however he may be bowed down with infirmities, whatever may be his conflicts, either of body or mind; if he finds his soul improved and improving! his obedience rendered more regular and exact; his principles more fixed; his will subdued; he hath a fountain of comfort and consolation springing up within him. Infirmities and trials which produce these effects, are infinitely better than health and strength, which often lead to a forgetfulness of him who has power to afflict. The old age of a virtuous man admits of a most consoling description. It is the happiness of this season, that its proper and most rational comfort consists in the consciousness of spiritual amendment. A very pious writer gives the following animating representation of this stage of life, when the preceding part has been devoted to religious pursuits. "To the intelligent and virtuous," says our author, "old age presents a scene of tranquil enjoyment, of obedient appetites, of well regu-

lated affections, of maturity in knowledge, and of calm preparation for immortality."

In this serene and dignified state, placed, as it were, on the confines of two worlds, the mind of a good man reviews what is past with the complacency of an approving conscience, and looks forward with humble confidence, in the mercy of God, and with devout aspirations towards his eternal and ever enduring favour.

INVENTION FOR SAVING LIVES IN SHIPWRECK.

In the Philanthropist (No. 3) some account is given of an invention by Capt. Manby for saving lives in shipwreck. The writer observes:—

"To a vessel wrecked on a lee shore, great as are the advantages of life boats, their means are defective from want of power to force them over the bursting surge. This is supplied by Capt. Manby's invention, if previously two anchors have been sunk near the place, from which the boat can be best launched. A rope is then to be suspended between the anchors: a buoy or buoys, are left floating to direct where the grapnel is to be fired. The rope will furnish the purchase necessary for hauling the boat over the surge. But it may be proper to explain the whole of the apparatus.

"A cohorn or mortar is necessary, whose bore should vary according to the position from which it is fired. If the beach be flat, one of a smaller calibre will suffice, than if the cliff be steep, or the place remote from the sea, from which the shot is to be thrown. A barbed shot or grapnel is placed in the mortar, to which a rope is affixed, the strength of which should vary according to the weight of the shot. The shot is to be fastened to the rope by a piece of twisted wet hide: this will not take fire, nor snap like a rope. The rope should be what is called an inch and a half rope. The quantity of powder to be used must be regulated partly by the distance of the vessel, and partly by the weight of the shot. From four to fourteen ounces of powder have been applied. With four ounces a deep sea line was taken out one hundred forty yards; with fourteen ounces the same line was sent three hundred ten yards; a line of an inch and a half with four ounces was carried one hundred ten yards; with fourteen ounces two hundred ten yards. The elevation of the mortar will depend upon the nature of the ground on which it stands; on level fifteen degrees will be sufficient. The method of laying out the rope is of essential consequence. One fold should not touch another. If a basket were kept for its preser-

vation it would also facilitate the laying it when the wind is high. —A pistol is a safe mode of discharging the mortar; and something may be wanted in a violent gale to secure the priming."

In the same article we are told that the attention of the legislature had been called to this invention; that the House of Commons determined that well attested evidence should be furnished of the practicability and utility of the scheme; that this had been done by reports of a Committee of field officers; that the Suffolk Humane Society had shown anxiety for the success of the invention, and at numerous meetings had witnessed experiments, and become satisfied; that the prospect of success had been established by the saving of above eighty persons since its adoption; that the plan had been communicated to Sweden, and a crew saved by it in the Baltick. At the close of the article, as it appears in the Philanthropist, there is a drawing of the apparatus and the manner of laying the rope.

It must be gratifying to the benevolent to observe the exertions of Humane Societies to save their fellow men from untimely death by drowning; and peculiarly so to see the engines and means of death converted to saving purposes. Perhaps it is the design of God that all the apparatus of war and destruction shall yet be employed as means of saving the lives of men.

POETRY.

INSTRUCTION: A POEM.

THE following lines are extracted from a Poem by Isaac Brandon, Esq. "Written for the first anniversary dinner of the subscribers and friends to the royal British system of Education."

To mark the human from the brutal kind,
God breath'd in man his noblest gift—*a mind!*
But gave that blessing like the fruitful land,
To yield its harvest to the tiller's hand:
Left to itself, the wildest weeds shall grow
And poisons flourish where the fruits should blow,
This law is nature, of Almighty plan,
And God's command,—*that man enlighten man.*

O say, ye candid, liberal and wise,
In which of these a nation's safety lies—

In youth impress'd with what fair lessons yield,
Or left more rude than cattle of the field?
Base groups of filth, the pupils of the street,
Where playful theft and young debauch'ry meet;
Young social villains that in rags are seen,
While wrinkled wretches mould the vice that's green;
Whose shrivell'd hands, with drams the infants ply,
Teach them diseas'd to live, and harden'd die!
Teach plunder quickness—back the lie and swear,—
Crime's brutal laugh,—all leading to despair!

O bless'd Instruction! now thy temples rise,
Virtue shall spring like incense to the skies!
Thy searching powers the mental mines explore,
And gems of genius shall be lost no more.

Honour'd the MAN* and deathless be his name,
Whose SCHOOLS now rise his monuments of fame:
Marble will moulder, that his worth may trace,
But these rever'd shall live from race to race!

Let sullen souls, who only praise the past,
Prove that each age is baser than the last,
Applaud the times when Inquisitions reign'd,
And noble reason like a wretch was chain'd!
Be our's to boast that era good and wise,
When list'ning senates mourn'd the Negroes cries;
When virtuous CLARKSON with a holy hand
Diffused a sacred feeling through the land:
Track'd the dread scenes that stain'd the Lybian shore
And bade the bloody traffick *be no more!*
Now to those realms, the gen'rous Britons go,
Not to spread burnings, massacre and wo,
With iron tortures, and blood starting whips,
And hearts of demons, that defil'd our ships:
But with those arts instruction sweet supplies,
That teach the godlike good to civilize.

O generous BRITAIN! be thy proud delight,
To shield the oppress'd, and spread instruction's light;
In darksome groves where brooding horrour stands,
And priests unholy lift their blood-stain'd hands;
Where glowing altars mid unhallow'd graves,
Glare on wild people of the woods and caves:
There plant thy schools, let ARTS and REASON shine
Till dusky chiefs shall learn their good in thine.

* Joseph Lancaster.

RELIGIOUS INTELLIGENCE

SCHOOL FOR THE EDUCATION OF HEATHEN YOUTH.

THE interesting particulars which are to be exhibited under this head, will be collected from a pamphlet, recently presented, entitled, "A narrative of Five Youth, from the Sandwich Islands, Obookiah, Hopoo, Tennooe, Honooree, and Prince Tamoree, now receiving an education in this country. Published by order of the Agents appointed to establish a school for Heathen Youth."

After a concise account of these young men, of the time and manner of their coming to this country, of the treatment they have received, the proficiency they have made, their promising talents, amiable dispositions, and hopeful conversion to the Christian religion, the plan of a school for the Heathen is brought to view in the following extracts.

Extract from the Minutes of the American Board of Commissioners for Foreign Missions, at their seventh annual meeting in Hartford, (Con.) September, 1816.

"The committee, to whom was referred the petition respecting the establishment of a school for the education of heathen youth, presented a report which, after amendment, was accepted, and is as follows:—

"That the establishment of such a school, as described by these respectable petitioners, is expedient.

"That this school be located in such place, as the agents hereafter named shall designate.

"That the Hon. John Treadwell, the Rev. Dr. Dwight, James Morris, Esq. the Rev. Dr. Chapin, and Rev. Messrs. Lyman Beecher, Charles Prentice, and Joseph Harvey, be Agents of this Board;—that any three of them shall be a quorum for the transaction of business, when all shall have been notified; and that the Hon. John Treadwell, be authorized and requested to call the first meeting of the Agents, at such time and place as he shall deem expedient.

"That the said Agents be empowered and requested to form such a plan for establishing and conducting a school for the education of heathen youth in our country, for the purposes expressed in the petition, as to them shall appear most conducive to the attainment of the object of such school, subject, however, to the revision of the Board.

"That all monies contributed, or hereafter to be contributed for the support of said school, shall be remitted to the Treasurer of the Board, or deposited according to his direction. And, that the said Agents make an annual report of their doings to this Board, and receive from them from time to time such instructions as they shall deem it expedient to give."

Extract from the Minutes of the Agency, appointed as above, to establish and conduct a school for the education of heathen youth.

"At a meeting of the Agency, October 29th, 1816, at the house of the Rev. Dr. Dwight, in New-Haven, (Con.)

"The following CONSTITUTION of a school for the education of heathen youth was adopted, viz.

"*Article 1st.* This school shall be styled the FOREIGN MISSION SCHOOL.

"*Article 2nd.* The object of this school shall be the education of heathen youth in such a manner, as that with future professional studies, they may be qualified to become missionaries, schoolmasters, interpreters, physicians, or surgeons, among heathen nations, and to communicate such information in agriculture and the arts, as shall tend to promote Christianity and civilization.

"*Article 3d.* Other youth of acknowledged piety may be admitted to this school at their own expense, and

at the discretion of the Agents, so far as shall be consistent with the aforementioned object.

"*Article 4th.* The school shall be under the immediate direction of a PRINCIPAL, in whom shall be vested the executive authority, and who shall superintend the studies of the pupils. He shall hold his office during the pleasure of the Agents, and shall have a fixed yearly salary.

"*Article 5th.* The PRINCIPAL shall be furnished with such *Assistants*, as the Agents from time to time shall judge necessary.

"*Article 6th.* One of the Assistants shall superintend the agricultural interests of the school, and board the students.

"*Article 7th.* The school may be furnished with such buildings, as shall be necessary; and such lands as the interests of the school require.

"*Article 8th.* The students shall be instructed in spelling, reading and writing the English language, in English grammar, arithmetick, geography, and such other branches of knowledge as shall be deemed useful, at the discretion of the PRINCIPAL, subject to the control of the Agents.

"*Article 9th.* Exercises shall be instituted by the PRINCIPAL, for the purpose of preserving, to the students, the knowledge of their respective languages.

"*Article 10th.* Morning and evening prayers shall be attended daily in the school, accompanied with the reading of the Scriptures, and the singing of psalms or hymns.

"*Article 11th.* At the stated season of morning and evening prayers on the sabbath, the PRINCIPAL shall take occasion to instruct the students in the leading truths of the Christian religion, and at such other times as the Agents shall judge expedient; and he shall see that the students regularly attend publick worship on the sabbath.

"*Article 12th.* There shall be two vacations of the school each year, one of three weeks, commencing on the first Wednesday of May, the other of six weeks, commencing on the first Wednesday of September.

"*Article 13th.* The Agents shall visit and examine the school annually, on the Tuesday before the first Wednesday of May, and by their committee as much oftener as they shall judge expedient.

"*Article 14th.* Such rules and regulations for the government and discipline of the schools, shall be adopted, as the Agents, from time to time, shall deem necessary.

"The committee who were appointed at the last meeting to make inquiry respecting a suitable place for the location of the school, made their report.—*Whereupon*

"*Voted*, That the Foreign Mission School, now in contemplation, be located in *Cornwall*; provided the terms be found as favourable as they appeared to the committee."

The Agents subjoin some important observations, from which we select the following:—

"From the extent of our commerce, the natives of almost every heathen country, influenced by curiosity, and various other motives, leave their country, and directed by the providence of God, are conveyed to this land of gospel light.

"The number of such youth in the United States, it is impossible, at present, to determine. That it is very considerable, may be inferred from the fact, that there are now in New-England no less than ten from the single island of Owhyhee.

"The great object in educating these youth, is, that they may be employed as instruments of salvation to their benighted countrymen. Should they become qualified to preach the Gospel, they will possess many advantages over Missionaries, from this, or any other part of the Christian world.

"1. They are acquainted with the manners and customs, the vices and prejudices of their countrymen. From ignorance of these, other missionaries have often failed in their attempts to Christianize the heathen.

"2. They will be free from suspicion. Most heathen nations, from their intercourse with those who bear the Christian name, but whose conduct is totally inconsistent with the precepts of the Gospel, have contracted strong prejudices against their more enlightened brethren. To gain their confidence has been as difficult as it is important. By employing natives, this great obstacle in the way of spreading the Gospel, would be removed.

"3. Being united to them by the ties of blood and affection, they must feel peculiarly interested in their countrymen; and having themselves experienced the evils of paganism, as well as the blessings of Christianity, they will be able to recommend the latter with peculiar force. To see their kindred forsaking the religion of their fathers, the religion with which are interwoven, as they imagine, their dearest interests; and embracing that of foreigners, cannot fail powerfully to affect their minds, and excite them to inquire and examine for themselves.

"4. Their constitution is suited to the climates of the various countries, in which they shall be employed. Owing to a change of climate, the health of many Missionaries has been impaired, and their usefulness either greatly diminished, or entirely prevented.

"5. They are acquainted with the language of their countrymen. A foreign Missionary, when he arrives at the place of his destination, in consequence of being unacquainted with the language of the heathen around him, is unable to enter immediately on the appropriate work of the mission. He must first acquire a knowledge of the language of those to whom he is sent; to do this, is often exceedingly difficult, and much time is spent, and much money is expended, without any immediate advantage to the mission. A native Missionary, it is obvious, would not be subject to these difficulties.

"6. Students can easily be obtained for this school from almost any part of the heathen world, and to almost any extent.

"7. Those native instructers and interpreters which must be had in considerable numbers, before any mission among heathen nations can make much progress, can be educated and fitted for their work, at a much less expense in this country, on the plan proposed, than to send out Missionaries and their families to heathen lands for the same purpose.

"8. This institution will be of very great advantage to those Missionaries who are going among the heathen. By spending a season at the school, they might learn something of the manners and language, perhaps, of the very nation to which they are going, and often will find some, from among the pupils, who will be their companions and interpreters on the mission."

WATERTOWN FEMALE SOCIETY.

Rules and Regulations of the Watertown Female Society, for the Relief of the Indigent Sick.

ARTICLE 1. There shall be an annual meeting of the Society, on the first Thursday in September, at which meeting the officers of the Society, consisting of a President, Vice President, Secretary, Treasurer, and 12 Directors, shall be chosen by written votes: —And at this meeting, the annual subscription of each member shall be paid to the Secretary, enveloped in a cover, containing the name of the member who pays it.

ART. 2. Any lady may become a member of the Society, on application to one of the Directors, and paying one dollar to the Secretary; or, by performing three days work, which shall be sent her at the discretion of the

Directors; and shall continue such, by annually paying the same sum, or performing the same service—And any lady may be entitled to withdraw her membership, on written application to the President, and payment of all dues to the Secretary.

ART. 3. It shall be the duty of the President, to preside at all the meetings of the Society, and of its officers, when present—to meet with the Directors once a quarter, and oftener, if convenient—to appoint a place for the annual meeting—to draw orders on the Treasurer for money and other articles—to fill all vacancies among the officers, caused by death, resignation, or otherwise—and to call any special meeting of the Society or its officers.

ART. 4. It shall be the duty of the Vice President to preside at all the meetings in the absence of the President—and generally, to perform all the duties of the President, in case of a vacancy in that office.

ART. 5. It shall be the duty of the Secretary to keep a fair record of all the proceedings of the Society, which shall be open to the inspection of any member thereof—to receive all subscriptions, donations, and monies, that may be given, or belong to the Society—to pay over, and deliver them to the Treasurer, taking her receipt for the same:—and to notify all the meetings of the Society, when thereto required by the President.

ART. 6. It shall be the duty of the Treasurer, to receive all subscriptions, donations, and monies from the Secretary, giving her receipt for the same, which she is sacredly to keep and preserve until disposed of by the President and Directors—to keep a regular account of the property of the Society, which shall be open to the inspection of any member thereof.—She shall make a written report at the annual meeting of the Society, stating the amount of the funds, the nature of those funds, the annual income and expenditure; and, in general, present the actual state of the property of the Society—to answer all orders drawn by the President, taking a receipt for whatever property she may deliver to any member of the Society who applies for and receives it, together with a written promise, that whatever articles are only to be *loaned*, shall be returned in good order, when the necessity for them ceases—and to attend all the meetings of the President and Directors, when not prevented by sickness or absence from town.

ART. 7. It shall be the duty of the Directors, to meet once a month, at a place to be hereafter appointed—to make all the purchases, provide all necessary articles for sickness, and to prepare work for those members of the Society whose services may be required—to give notice to the President what articles are necessary, in any case of sickness that may occur; and, in conjunction with the President, to determine in what manner any monies belonging to the Society shall be vested—any five of their number constituting a meeting to transact business—and generally, with the President, to exercise such an inspection and superintendance over the concerns of the Society, that its benevolent purposes may be most effectually promoted.—Every Director arriving after the time appointed for the meeting, shall forfeit nine pence, and for non-attendance, a quarter of a dollar—and these forfeitures are not to be dispensed with, but in cases of sickness, or absence from town.

ART. 8. It shall be the duty of each member of the Society, to make known to one of the Directors, any case of indigent sickness, that may come within her knowledge, and if, after proper inquiries, the Directors are of opinion that assistance from the Society is necessary, then notice must be given to the President, as aforesaid, in order that relief may be afforded.

N. B. Donations in money, old garments, bedding, articles suitable to be made up for children, nourishment for the sick, or fuel, will be gratefully received by the Directors, and appropriated according to their best judgment.

OFFICERS FOR THE YEAR 1816—17.

Mrs. E. Morse, President.
Miss C. Howard, Vice President.
Miss M. Robbins, Secretary.
Mrs. N. Bemis, jr. Treasurer.

DIRECTORS.

Mrs. Eliot
Mrs. L. Bemis
Mrs. I. Dana
Mrs. Stearns
Mrs. Blake
Mrs. J. Stone, jr.
Mrs. Robbins
Mrs. A. White
Mrs. Gay
Mrs. Bigelow
Miss K. Hunt
Miss H. S. Coolidge.

The number of members is one hundred and six.

Report of the Directors of the Auxiliary Bible Society in the County of Worcester, September, 1816.

On this the first anniversary meeting of "the Auxiliary Bible Society in the County of Worcester," the Board of Directors invite its members to review, with religious joy and gratitude, the general efforts now making, through the Christian world, to disseminate the Sacred Scriptures among the nations of the earth, and to publish the glad tidings of salvation to all people.

The enlightened influence of "the British and Foreign Bible Society," the parent of all similar institutions, is now felt through the civilized world; and a spirit to emulate its pious and charitable labours has been excited in every part of Christendom. The Sacred Scriptures having been translated into most of the languages in use through Asia and Africa, have been extensively communicated by missionaries; and, by the divine blessing, the beams of revelation now shine around those who were overshadowed by darkness.

The people of our country have not been deficient in exertions to promote the great object, for the attainment of which Christians in the old world have associated. In the United States there are, at least, one hundred and eight Bible Societies. The Society in Philadelphia has procured, and that in New-York is procuring, stereotype plates of the Bible.

Not willing to be idle while the Christian world are in action, not satisfied to be the mere spectators of the charitable labours of Christians around us, numbers were disposed to form a Bible society in the County of Worcester. As soon as it was organized, your Directors, agreeably to the provision of the constitution, addressed letters to three individuals of every religious society in the County, requesting them to act as a committee of their respective societies—to solicit subscriptions for the benefit of the institution—to make inquiries among the poor for families and individuals, who, destitute of the Bible, would receive it as an acceptable present. They also sent two copies of the constitution, one to be retained by them, the other to be returned to the Treasurer, with the names of the subscribers, for the information of the Directors. The returns already made are limited; but it is known that the formation of a Bible Society is generally approved, and that, in most of our towns, individual attention is given to aid its important design.

With monies already received the Directors have purchased three hundred copies of a duodecimo Bible, printed with a fair, though small, type. They have also at their disposal one dozen octavo Bibles, the gift of Isaiah Thomas, Esq.

The Directors think it advisable that the first subscription of members should be considered as due on this day: and they beg leave to remind them of the importance of an early payment of the second subscription, that those who may be entrusted with the execution of the purposes of the Institution for the ensuing year, may be enabled to make their purchases in season for distribution at the next stated meeting of the Society.

The Directors would solicit the persevering endeavours of the committees of the respective societies of the County to obtain subscribers, and to search out the proper objects of this charity. The performance of this duty may occasion them labour; but they will have the satisfaction of reflecting, that they are giving the Word of Life to those who are ready to perish; and this their conduct will be approved by the Great Head of the Church; who has promised, that "whosoever giveth a cup of cold water to a disciple in his name shall not lose his reward."

The institution is unreservedly recommended to the charitable notice of the ministers and people of every denomination throughout the County. The sole object of this Society is the distribution of the Bible, without note or comment, first to the poor and destitute among ourselves, then to those abroad, whose wants may appear to be most urgent. In this truly Christian design those may cordially unite who differ with respect to points of doctrine, or forms of publick worship. Joint co-operation is therefore earnestly desired in the dissemination of the Sacred Scriptures, which are by all considered as the infallible standard of truth and the perfect rule of life. This dissemination, by divine blessing, will be the means of promoting "the end of the commandment—charity out of a pure heart and a good conscience, and faith unfeigned."

In the prosecution of the purpose of the Institution, the Directors confidently rely on publick patronage. To this the widow's mite will be gratefully directed, and the donations of the wealthy religiously appropriated.

But human labour in itself is vain. Success is from the Lord. The Directors join with the Society in fervent prayer to God, for a blessing upon this and all Societies instituted to promote the interests of the Redeemer's kingdom. Through their instrumentality may the glad tidings of salvation through Jesus Christ be published to all nations, and the Holy Scriptures in a familiar language be possessed by every people. May the ignorant and deluded among our own countrymen be instructed and reclaimed; the savages of the American wilderness be brought to the knowledge of the truth, as it is in Jesus; and those countries of Asia be re-illumined, where the Sun of Righteousness once shone, but whose beams have long been obscured by the clouds of Mahometan superstition.—May the darkness of Africa be enlightened by the Christian revelation; divine light arise upon all who now sit in the region and shadow of death; and men of all kindreds and languages form one religious society in the faith and order of the gospel.

May the Bible, to those who give, and those who receive it, become the power of God unto salvation.

JOSEPH ALLEN, *President.*
Nathaniel Thayer, *Sec'ry.*

THE BENEFIT OF SUNDAY SCHOOLS.

From testimony given before the committee appointed by the House of Commons, to inquire into the state of Mendicity in London and its neighbourhood.

Joseph Butterworth, Esq. a member of the committee, who for several years had taken an active part in Societies for providing for the Poor, testifies, viz:—

I beg to state to the committee,

that from much observation, I am satisfied, that Sunday schools, if properly conducted, are of essential importance to the lower classes of society. I have had occasion to inspect several Sunday schools for some years past; and I have particularly observed the children, who at first come to the school dirty and ragged, in the course of a few months have become clean and neat in their persons; and their behaviour, from my own observation, and the report of a great number of teachers, has rapidly improved; [I allude to those schools, where the teachers are gratuitous.] A large school, that I frequently visit, that has upwards of six hundred children, has produced many instances of great mental and moral improvement among the lower classes of society.—At this time there are no less than twenty chimney-sweep-boys in that school, who in consequence of coming there, have their persons well cleaned every week, and their apparel kept in decent order; and some of the employers of these boys are so satisfied with the school, that they will take no child but what shall regularly attend it, because they find it greatly improves their morals and behaviour.

In another school, in the Parish of Mary le Bone, there are eleven chimney-sweep-boys. Some time ago, when I happened to be the visitor for the day, a woman attended to return thanks for the education her daughter had received in Drury lane school.—And I believe the woman's words were, "She should ever have reason to bless God, that her child had come to that school; that before her girl attended there, her husband was a profligate disorderly man, spent most of his time and property in the publick house; that she and her daughter were reduced to the most abject poverty, and almost starved. That one Sunday afternoon the father had been swearing very much, and was somewhat in liquor; the girl reproved the father, and told him, from what she had heard at school, she was sure it was very wicked to say such words. The father made no particular reply, but on the Monday morning his wife was surprised to see him go out and procure food for their breakfast; and from that time he became a sober industrious man. Some weeks after, she ventured to ask the cause of the change in his character; his answer was, "that the words of Mary, (his little girl) made a strong impression upon his mind, and that he was determined to lead a new course of life." This was twelve months prior to the child's being taken out of school, and his *character had become thoroughly established; he is now a virtuous man and an excellent husband.* She added, that they had their lodgings well furnished and lived comfortably, and her dress and appearance confirmed the testimony. I have made inquiry, continues the witness, of a great number of teachers of Sunday (charity) schools, and they are uniformly of opinion, that Sunday-school instruction has the best tendency to prevent mendicity, (begging) in the lower classes of society. One fact I beg to mention, of Henry Haidy, who when admitted a scholar of Drury lane school, was a common street beggar. He continued to attend very regularly for about eight years; during which time he discontinued his former degrading habits, on leaving the school, he was rewarded, according to the custom, with a Bible, and obtained a situation at a Tobacconist's. His brother was also a scholar, afterwards became a teacher in the same school, obtained a situation, and to the period of his quitting London, bore an excellent character.

Report of Committee p. 100—2.

II. The testimony of Mr. John Cooper.

I have been connected with societies for visiting and relieving the Poor for the last ten years. I and my colleague have been connected with Sunday schools for the same period, and have been a visitor of a large Sunday school for these last eight years and an half, in which there are between six and seven hundred children instructed; and the beneficial effects

have appeared to me so obvious, that I have for some years considered that "Sunday schools, above all other institutions, with which I am acquainted are most calculated to better the condition of the poor. And among the poor families which I and my colleague have visited, in almost every case, we could tell by the *appearance* of the children, and their *behaviour*, and the *appearance of the habitations* frequently, whether the children were in the habit of receiving any instruction or not.

I believe, (adds Mr. Cooper,) in every Sunday school, with which I have any thing to do, it is one essential part of the plan to give them moral and religious instruction; to impress their minds generally with a sense of their duties to God and to man.

In answer to the question, "have you ever met with any striking instances of good, which you can recollect?" he replied, "I have met with a great number of cases; though I may not be able to call them to mind at present."

I would just state, in what respects I conceive charity schools to be attended with beneficial consequences in general, *not only to the children themselves, but to the families.* It is one indispensable condition of every Sunday school, that the children who attend, shall be kept clean and decent, or as much so as the parents can make them. The consequence of this rule being enforced is, that the parents see, after a few Sundays, that their children work so much better than they did before, that they begin to pay more attention to their other children, who are perhaps, too young to go to the school, and then to themselves and their habitations. I attribute to this, very much of the difference, I have observed, between those families, where the children are not receiving instruction, and those where they are instructed.

[To be continued.]

FACTS INTERESTING TO HUMANITY.

The King of Sardinia has restored the punishment of *breaking on the wheel*, and the inhabitants of Turin had lately exhibited to them the spectacle of a miserable wretch, expiating his crimes by the lengthened torments of that cruel punishment.

The Governour and Council of Massachusetts, have reprieved Phillips, under sentence of death, for thirty days from Feb. 13.

A resolution is before the legislature of Pennsylvania, for the abolition of capital punishments in all cases.

Colonizing Society.—A respectable society has been formed at the city of Washington, called, "The American Society for Colonizing the Free people of colour of the United States." Of this society the Hon. Bushrod Washington, is President. A memorial signed by the President, in behalf of the Society, has been presented to Congress, soliciting patronage and aid.—After stating the motives and objects of the society, and the blessed effects which may probably result from the institution, the following sentiment is introduced:—"The nation or the individual that shall have taken the most conspicuous lead in achieving the benignant enterprise, will have raised a monument of that true and imperishable glory, founded on the moral approbation and gratitude of the human race; unapproachable to all but the elected instruments of divine beneficence; a glory with which the most splendid achievements of human force or power must sink in the competition, and appear insignificant and vulgar in the comparison."

What! is there a glory attainable by *doing good*, so far superiour to that which MILITARY HEROES have acquired by *doing mischief!* Let this sentiment be duly cultivated and wars will cease to the ends of the earth. Amen.

L' Hotel Dieu, in Paris, is said to be an admirable Institution, where forty-eight charitable sisters, attend, with the care and anxiety of mothers, nine hundred sick.

An Association for the relief of the poor has been established by the *young men* of Richmond, Virginia.

A bill against duelling has been reported in the legislature of Maryland.

ORDINATION.

Rev. Philip Colby was ordained over the third church in Middleborough, Feb. 1. Introductory Prayer by the Rev. Mr. Pratt of Barnstable; Sermon by Rev. Dr. Worcester of Salem; Consecrating Prayer by Rev. Dr. Sanger; Charge by Rev. Dr. Read of Bridgewater; Address to the church and Society by Rev. J. Bates of Dedham; Right Hand by Rev. Mr. Paine of Middleborough; Concluding Prayer by Rev. Mr. Pomeroy of Randolph.

OBITUARY.

Died at Austinburgh, Ohio, Nov. 23, Captain Erastus Austin, aged 30. He left, by will, $25 to support the gospel in Austinburgh; $50 to educate orphan children at Bombay, India; $100 to the Missionary Society of Connecticut; $200 to the Foreign Missionary Society, $200 to the Ohio Presbytery, to educate pious youth; and $625 to be disposed of by his brothers to send the gospel to the Heathen.

At Nassau, New-Providence, Rev. Dr. J. B. Thompson, pastor of the Presbyterian church in Augusta, and President of Richmond Academy, aged 31.

In Windsor, Vermont, Hon. Stephen Jacobs, aged 61.

In Charleston, S. C. Rev. Dr. Wm. Hollinshead.

In New-Haven, Rev. Henry Sherman, aged 31.

In Plymouth, N. H. Mrs. Fairbank, wife of Rev. Drury Fairbank. She was an amiable Christian; and her death must be felt not only by the bereaved family, but by many others as a severe affliction.

According to a bill of mortality recently published, there died in Boston in 1816, 904; of which 20 were upwards of 80 years of age.

In New-York, the number of deaths in 1816, was 2779; the number over 80 years of age, 49.

In Baltimore, in 1816, 1317; 150 of consumption, 137 of cholera morbus, 105 of whooping cough, 45 were over 70 years of age, population 60,000.

In Philadelphia, 1816, 2040; 347 of consumptions, 180 of convulsions; 137 exceeded 70 years of age.

In Charleston, S. C. in 1816, 876; of which 67 exceeded 70 years of age, and 4 of these 100.

In Hollis, N. H. in 1816, 62; in 1815, 50. Number of inhabitants in 1810, 1529. One fourteenth part of this number have died in two years.

At Jefferson, District of Maine, Mr. Wm. Whitehouse, his wife, and three children, were consumed by fire, in the burning of their dwelling house, in the night between the 6th and 7th of February.

Candidates.

Mr. David Reed, Cambridge
— Jonathan P. Dabney do
— Samuel Gilman do.
— Thomas Prentis do.
— Hiram Weston, Duxbury
— Samuel Clarke, Cambridge
— Rufus Hurlbut do.
— Thomas Savage do.
— Seth Alden do.

Errata. Page 76, 2d col. 7th line from bottom—"expedient," read "*inexpedient.*"—Page 77, 2d col. 17th line from top "breat" read "*breast.*"—Page 78, 2d col. 6th line from bottom, "Euorpe" read "*Europe.*"—Page 80, 2d col. 16th line from bottom "'twere" read "*twice.*"

THE

CHRISTIAN DISCIPLE.

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THE TRIAL OF THOMAS EMLYN.

The Pastoral Letter of the Synod of Philadelphia, and other things of the same character, have been surprising to many intelligent persons. Yet these methods of proceeding are mild when compared with those which were adopted in former ages, for similar purposes. People in general are not sufficiently aware of the kindness of God in the progress of tolerant principles, nor of the obligations they are under for the measure of religious liberty enjoyed in our land. The trial of Mr. Emlyn will afford a picture of the state of things in Ireland in 1703: and it is believed that it will be a useful lesson to people of the present age. But that the case may be properly understood, we shall first give a concise account of the man who was tried as a criminal.

Thomas Emlyn was born in England in 1663; and was educated for the ministry among the dissenters. If we may safely form an opinion of his character from his writings, and from what is said of him by his biographer, he was a man of strong powers of mind, a sincere inquirer after the truth, amiable in his temper, exemplary in his deportment, and an impressive and useful preacher. He began to preach in England. But before he was settled in the ministry, Dr. Sherlock's "Vindication of the Trinity" was published. His tritheistick manner of explaining the subject shocked the mind of Mr. Emlyn; led him first to doubt the truth of the doctrine, and finally to dissent from it. The Countess of Donegal, in Ireland, being in England, became acquainted with Mr. Emlyn, and invited him to be her chaplain. He complied; and the next year he went with her to Ireland. While on a visit at Dublin, he preached one discourse to a congregation of dissenters, which was then under the care of two ministers, Mr. Daniel Williams, and Mr. Joseph Boyse. By this discourse he gained the esteem of the congregation, and prepared the way for a call to the ministry among them. Mr.

Williams left the parish and went to England. Mr. Emlyn also returned to England; but soon after received a pressing request to go to Dublin and supply the place of Mr. Williams. In 1691 he complied with the invitation. Between him and his colleague Mr. Boyse, and between him and the parish, there was great friendship for eleven years. In his preaching he avoided a discussion of the questions relating to the Trinity, and endeavoured to instruct his people in things which they could better understand, and which he believed to be of more useful tendency. But on the other hand, he was careful to keep a conscience void of offence towards God, and to use no language in his preaching which would convey ideas contrary to his own views of truth. His care in these respects was observed by one of his parishioners, who had studied divinity, but afterwards became a physician. The Dr. was a friend to Mr. Emlyn, but became jealous that he was a dissenter from the popular creed. He communicated his suspicions to Mr. Boyse; and with him he visited Mr. Emlyn, and stated to him his apprehensions. Mr. Emlyn had too much integrity to dissemble in such a case. In his narrative of the affair he says, "I now thought myself bound as a Christian to declare my faith openly in so great a point; and freely owned myself convinced, that the *God and Father* of Jesus Christ is alone the Supreme Being.—I told them I had no aim to make any strife among them, and offered to leave the congregation peaceably, that they might choose another, if they pleased, to supply my place." But Mr. Boyse stated the matter to a meeting of the Dublin ministers for advice. At their request Mr. Emlyn met them, and freely conversed on the subject. He professed to be ready to give his "assent to the *scriptures*, but not to their *explications* of them." Upon this *first* and *only* conference of about two hours, they proceeded the same day to cast off a brother with whom they had been long in fellowship.

Mr. Emlyn then caused his parish to be called together, stated to them his case, thanked them for their kindness to him, and requested a dismission. They were filled with surprise and sorrow, and were unwilling to part with him in such an abrupt manner. It was agreed that he should go to England for some weeks, that there might be time for consideration. His affliction was great; he had but recently been called to part with a beloved wife, a son, and a mother, and he had two young children to leave behind him. But notwithstanding all these afflictions, as soon as he had left Dublin, his brethren in the ministry began to display their misguided zeal by raising a publick clamour to prepossess the

minds of people against him: and not content with this, they sent letters to London to prevent his being treated with respect in that city.

Mr. Emlyn tarried in England about ten weeks, and then returned to Dublin to take care of his family. But such was the situation in which he found himself, in consequence of the unkind and abusive conduct of the clergy, that he was induced to publish a pamphlet containing his opinions and his arguments. This he entitled a "Humble Inquiry into the scripture account of Jesus Christ." He intended to depart for England in a few days after the work was printed. But a vindictive prosecution was commenced; he was arrested and indicted for *blasphemy*. The passages in the pamphlet on which the charge was founded were copied into the indictment; and the accusers doubtless selected those passages which were deemed the most exceptionable. We shall therefore give a copy of the INDICTMENT:—

"The jury for our sovereign Lady the Queen, upon their oaths say and present, that THOMAS EMLYN, of the city of Dublin, Gent. not having God before his eyes, nor yielding reverence to the true and orthodox holy christian religion, established in the kingdom of Ireland; but being wholly moved by the instigation of the devil, and presumptuously treating of the divinity of our Saviour and Redeemer Jesus Christ, did on the eighth day of Feb. in the first year of the reign of our sovereign Lady Anne, by the grace of God, of England, Scotland, France, and Ireland, Queen, defender of the faith, &c. at Merchants-key, in the parish of St. Owen, in the ward of St. Owen, in the county of the city of Dublin aforesaid, by force and arms, namely, by *sword*, *stick*, &c. write and cause to be printed, a certain infamous and scandalous *libel*, entitled, 'An humble inquiry into the Scripture account of Jesus Christ, or a short argument concerning his Deity and glory according to the Gospels;' in which libel he, the said Thomas Emlyn, did *impiously*, *blasphemously*, *falsely* and *maliciously* assert, affirm, and declare in these English words following, namely: —'I see no reason there will be to oppose those Unitarians who think him [meaning Jesus Christ] to be a sufficient Saviour and Prince, though he be not the only supreme God. Nor can any with reason attempt to prove him to be such from his works and office, as king of his church, since it is implied that as such he must do homage to God the Father, in delivering up his kingdom to him, and the very expression *to God the Father* makes it plain that there is no God the Son in the same sense, or in the same supreme essence with the Father. So then Jesus Christ in his highest capacity being inferiour to the Father, how can

he be the same God to which he is subject, or of the same rank and dignity? So that I may safely say thus much, that the blessed Jesus has declared himself not to be supreme God or equal to the Father as plainly as words could speak, or in brief express.' —And he the said *Thomas Emlyn* did on the day and year aforesaid at Merchants-key aforesaid, in the parish and ward aforesaid, in the county of the city of Dublin aforesaid, publish the said infamous and scandalous libel with intention to disturb the peace and tranquillity of this kingdom, to seduce the pious, true and faithful subjects of our said Lady the Queen, from the true and sacred christian faith and religion, established in this kingdom of Ireland, to the evil and pernicious example of others and against the peace of our said Lady the Queen, who now is, her crown and dignity, &c."

The trial was before the Lord Chief Justice; six or seven bishops attended; two arch bishops took the bench. The Queen's counsel conducted the prosecution with great heat and fury. It behoved them to prove that Mr. Emlyn *wrote the book*, and that the passages quoted were a *blasphemous libel*. They had no witness to testify that the book was written by him, but they maintained that "strong *presumption* was as good as *evidence*." When the question occurred, whether the passages in the indictment amounted to *blasphemy*, Mr. Emlyn wished to be heard in his own defence; but this privilege was denied him. The Judge in an angry tone proceeded to sum up the evidence and to charge the Jury; and that they might be sufficiently *intimidated*, he reminded them that if they acquitted Mr. Emlyn "*the bishops were there.*" The Jury retired; but soon the Lord Chief Justice sent to hasten them; they returned with a verdict, *guilty*.

The attorney general then desired that Mr. Emlyn might have the "*honour of a pillory.*" His sentence however was, that he should suffer "a *year's imprisonment*—pay a fine of *one thousand pounds*, lie in prison till the fine should be paid, and find security for good behaviour during life." He was told that the *pillory* was the punishment due, but because he was a *man of letters* it was not inflicted. The Judge was also careful to magnify his own mercy by reminding Mr. Emlyn, that in Spain or Portugal the punishment would have been *burning*. Mr. Emlyn was then treated like an infamous malefactor; a paper was placed on his breast, and he was led about the court as an object of derision, and for a warning to others to beware of inquiring into the truth of popular orthodoxy.

The fine was so enormous that it was impossible for Mr. Emlyn to pay it; and he was imprisoned for more than two years. Then the fine was re-

duced to seventy pounds, and paid. But a greedy arch bishop who, as the Queen's Almoner considered himself entitled to one shilling in every pound of the *whole fine*, demanded his fee of this suffering man; nor would he finally accept a less sum than *twenty pounds!*

In his narrative Mr. Emlyn gives the following account of the treatment he received while in prison: "During this more than two whole years' imprisonment, my former acquaintance, were altogether estranged from me." —"Of all men the *dissenting ministers* of Dublin were the most destitute of kindness. Not one of them, excepting Mr. Boyse, vouchsafed me so much as the small office of humanity *in visiting me when in prison;* nor had they so much pity on the soul of their erring brother (as they thought him) as to *seek to turn him from the errour of his ways.* These my familiars with whom I had lived so many years in intimate society never once made the attempt, nor discoursed me about it, from the first time that I met and declared my sentiments to them: and yet I had never been backward to enter into sober argument, or to hearken to reasonable evidence."

"Thus I continued long under close confinement without much appearance of relief—contented with this, that I knew *for whom*, and *for what* I suffered. Mr. Boyse made several attempts for my liberty: whose kindness I thankfully acknowledge, in that with great concern and much labour he pursued it from time to time; which has abundantly confirmed my affection and respect to him, and extinguished all uneasy resentments. I am sensible that what he did *against me*, was with *regret and grief*, what he did *for me*, was with *choice and pleasure.* So that I hope that nothing in this history shall be any diminution of his great worth and good temper; who endeavoured to allay the common *odium* against me, as far as he could without the loss of his own reputation."

"But," says Mr. Emlyn, "still there remains another and more righteous judgment, where all both high and low shall stand and await the sentence of the great Judge and Bishop of souls, who will surely reverse all erroneous judgments here; for he will *render tribulation to them who have troubled others;* but *to them who are troubled, rest and peace:* and they who have conscientously erred, will surely fare better than those who have persecuted them for such errour. For *they shall have judgment without mercy who have showed no mercy.* But I heartily and daily pray, this may never be the portion of any who have injured me. And as I hope the good God will forgive me, if I have erred, since he knows it is with sincerity, and that I suffer for what I take to be his truth and glory; so I also hope he

will pardon them who have persecuted me, only from a mistaken zeal; for *they did it ignorantly in unbelief.*"

After Mr. Emlyn was released from prison, he went to London, where he obtained a small congregation, to which he statedly preached. He lived thirty-six years from the time he left the prison in Dublin, and died July 30, 1741, aged 78. The day before his death, he was visited by several of his friends. He rose from his bed and conversed cheerfully with them, and "expressed a great satisfaction in the testimony of a good conscience, that in godly sincerity he had had his conversation in the world; and that what he had done, was not, and could not be from worldly views, but as he judged for the honour of God and the truth of the gospel. "There is, said he, such a thing as joy in the Holy Ghost. I have known it, and oh, how much is it beyond all the joys of this world!" At the same time he expressed a very grateful sense of the goodness of God in supporting and comforting him under all the trials he had passed thro', and a humble sense of his own defects and unworthiness, saying, "I think it a very proper address for a man to leave the world with —*Lord, be merciful to me a sinner.*"

REFLECTIONS ON THE TRIAL OF THOMAS EMLYN.

The trial of Mr. Emlyn is too interesting to be dismissed without some useful reflections. Whether his peculiar opinions were correct, is not a question with which I have now any concern. He was a fallible man, liable to err as well as others. Of this he was aware; and this conviction led him to examine the opinions, which he derived from education, and to exercise a candid temper towards his brethren from whom he dissented.—He might change his opinions, and still be in errour. This is true of every man.

But admitting that he was in errour, to whom was he accountable? Not to erring mortals like himself, but to that God who searcheth the heart, and who knew the motives by which he was governed. Neither the clergy nor the court of Dublin, had any more right to censure and punish him, than the Synod of Philadelphia had to reproach and denounce our Hopkinsian brethren; nor more than the Synod would have to burn these Hopkinsians alive, had they power to do it.

What motive could have influenced Mr. Emlyn to dissent from the majority, but a sense of duty? All worldly motives were in favour of his continuing on the popular side; for it is evident from his care in respect to di-

vulging his opinions, that he had no thought of rendering himself popular by raising a tumult and becoming the demagogue of a party. Although he had dissented from his brethren in opinion, he was disposed to treat them with kindness and respect, to keep a conscience void of offence towards God, and to study the things which tended to the peace of society, and to his own usefulness. He doubtless believed that he could preach as Christ and his apostles did, and say all that the scriptures have said of the Father, the Son and the Holy Ghost without saying a word about a trinity of persons in one Being. But when directly questioned, he had the honesty and magnanimity to avow his belief, even at the peril of every worldly good. Such was the man whom the clergy could cast off and vilify, and the court treat as an infamous criminal. But let it be remembered, that this was no worse treatment than the Savour himself endured.

Is it not time for Christians to pause—and to reflect on the manner in which free inquiry has been discountenanced, and the opinions of the majority supported at different periods, and by different sects? For a long series of years this was done by inflicting death in its most horrid forms, on dissenters; at another period the same objects were pursued by imprisonments and various penalties; in our age the denunciations of General Associations and Synods are adopted, together with a cry of danger, publick clamour, and unfounded calumny. Is it not a fact, that almost every step which has been taken, in emerging from the midnight darkness of popery, has been accompanied with peril to those who led the way? Has not reproach, denunciation, penalties, imprisonment, or death, been the reward which *Christians* have bestowed on almost every man who has attempted a reformation of what he believed to be popular errours. Let the person be named, if named he *can* be, who has taken a distinguished part, at any period in a christian country, in attempts to expose and correct popular errours, and has not been requited with calumny and abuse. It is unquestionably true, that many such men have erred in well intended efforts; but whether in the right or in the wrong the recompense from contemporaries has been of the same character. They have all had to share in the same kind of treatment which our Saviour and his apostles received from the unbelieving Jews. —Shall then any doctrine be esteemed as unquestionably correct, which has been uniformly guarded by such terrours, or protected by such means? Nothing but errour needs such methods of support.

What has been the great source of all this mischief? What has occasioned *Christians* to conduct in such an *antichristian* manner?—Will not the custom of making *human creeds* the *criterion*

of Christian piety and excellence account for the greater portion of these evils? Let us recur again to the case of Mr. Emlyn, and observe the effect of such a criterion in regard to him.

During the whole period of his ministry at Dublin, he was of the opinion for which he was afterwards rejected, and treated as a *Criminal*. Yet he was beloved and respected by his people, by his colleague, and by other orthodox brethren. Had they applied no other criterion than *the laws of Christ* and *the language of the gospel*, he might probably have spent the following years of his life, in usefulness to his parish, in fellowship with his brethren in the ministry, and in comfort to himself. But as soon as it was known that he dissented from a human creed which the clergy had adopted as a *test* of character, their past views of his piety and excellence seem to have been entirely changed or forgotten; and they were suddenly transformed from friends to enemies. He must now be discarded; a publick clamour must be excited, and he must be pursued by calumny wherever he went. Not only so, he must be indicted, tried, condemned, fined, imprisoned, and treated as a vile blasphemer.

Such are the natural fruits of establishing other *criterions* of Christian piety, than the gospel of the Son of God. The malignant influence of these human tests is truly remarkable. It diverts the minds of men from the mild forbearing laws of Christ. It breaks the most endearing ties of friendship, and encourages the most unchristian and abusive conduct. It occasions even good men to violate the plainest precepts of the gospel, to overlook the amiable spirit and example of the Redeemer, and to act the part of evil demons, rather than that of humble Christians.

Only reflect for a moment on the barbarous conduct of the clergy in Dublin towards a brother with whom they had long been in fellowship and who was suffering by their influence. Had he been imprisoned for *murder*, would they have treated him with such neglect and inhumanity? Excepting Mr Boyse, not one of the dissenting clergy came near him, to convince him of his supposed errour, to comfort him in his affliction, to mitigate his sufferings, or to save his soul from death! Yet according to Mr. Emlyn's own account of these ministers, they were not *bad men*, otherwise than they were *made so* by the malignant influence of a *human creed*, adopted as a *test of character*.

May I not further ask, What is the soul and spirit of popery, but the opinions of men established as a test of moral excellence? Was not the inquisition, with all its apparatus of terrour, established on this ground?—In many things the protestants dissented from papists, and by so doing exposed themselves to be treated as *hereticks*. But protestants

brought with them from the regions of popery *some* of its principles and *much* of its spirit. They too could establish human creeds as a criterion of character; and in their turn they could *burn* papists, and *burn* one another.

Among the various classes of Christians, these bewildering criterions of character, established by human pride or human folly, have not only occasioned perpetual contention and the bitterest enmities between different sects, but have probably caused the untimely death, or *ecclesiastical murder*, of more human beings than are now living in the United States!

Requiring assent to such tests has perhaps caused millions to *act the part of hypocrites*; but in no instance has it *proved a man to be a Christian*. A professed assent to these criterions is much oftener the fruit of ignorance and of faith in men, than of knowledge and a real belief of the doctrines proposed.

May it not also be safely affirmed, that these standards of human invention have been among the greatest obstacles to the progress of Christian knowledge? At one period they had occasioned nearly a *total eclipse* of Gospel light. The decisions of popes and councils were substituted for the word of God; and common people were not suffered even to read the Bible. Among the different sects of protestants, which ever may have been the majority, it has been perilous to dissent from its creed; and the inducements to follow with the multitude, and to forbear inquiry, have been very great. It has required some self-denial to forego the advantages of being on the popular side; and some fortitude to face the terrours of death and the inquisition, of prisons and penalties, of reproach and penury, in pursuit of truth. When men are placed in such circumstances, with such allurements on the one hand and such terrours on the other, but few will patiently inquire, and the progress of light and truth must be slow.

The modes of *punishing* men for faithful inquiry have been varied, and the evils inflicted have been gradually diminishing; but too much of the spirit of popery and persecution is still retained. As to *free* and *impartial* inquiry, it is evident that there can be but little of this, while the motives to acquiesce in popular creeds are so powerful, or while he, who inquires, must do it at the risk of his reputation, his usefulness and his comfort.

Some of the *evils* of human creeds, as criterions of moral character, have now been enumerated. Their sum is enormous. What then are the *benefits* which have been derived from these tests, to counterbalance such a *mass* of *sin* and *misery*? May they not all be represented by *cyphers*?

If the man who first invented a human creed as a test of character, had foreseen all the mis-

chiefs of his invention, would it not have required a heart more hardened than Pharaoh's to publish it to the world? Shall then enlightened Christians of the present age, any longer support a practice which has not even the shadow of authority from the Bible, and which has produced no real benefit; but which has for ages evidently embarrassed free inquiry, obstructed the progress of light, occasioned much hypocrisy and dissimulation, unceasing animosity, slander and reviling,—and which has subjected millions of different sects to severe sufferings, and millions more to untimely death, by the murderous hands of deluded fanaticks?

ON DEVOTION AT MEALS.

Mr. Editor,

Among the pious customs, which are falling into disuse, it is to be feared that we must rank the practice, once so prevalent, of asking a blessing and returning thanks at common meals. Time was, when they, who neglected it, in a christian land, were considered, as more inexcusable than the unenlightened heathen.

But, if we admit, that too great stress was laid upon it by our scrupulous fathers, must not every friend of vital piety regret, that it is now so greatly disregarded? May we not reside in many families professedly christian, without perceiving the smallest evidence of this, or any other kind of domestick devotion.

That it is a reasonable service, no friend of piety, I think, will question. Examples of it were given by our blessed Saviour; and it is virtually enjoined by these scriptural directions, which require us to "pray without ceasing; in every thing to give thanks; and, whether we eat, or drink, or whatever we do, to do all to the glory of God." Indeed the omission of it may be generally ascribed to some less conscientious principle, than the want of authority for the practice.

None, but the unprincipled, will hesitate to admit, that our food is the product of divine munificence. It is equally undeniable, that a devout reception and grateful acknowledgment of the bounties of God's providence are pleasing to him, who "giveth us richly all things to enjoy." Nor is it the least recommendation of the observance, for which I am pleading, that it has been so generally practised by the devout of every age.

It cannot but be lamented, that the careless and inconsistent manner, in which this service has been often performed,

should make it appear to so many a matter of indifference, and to others an object of contempt. Of these abuses the celebrated William Law justly and emphatically complains in his "Serious call to a devout and holy life."

"We see yet," says he, "some remains of this custom in most christian families; some such little formalities, as show you, that people used to call upon God at the beginning and end of their meals. In one house you may see the head of the family just pulling off his hat; in another, half getting up from his seat; another shall, it may be, proceed so far, as to make, as if he said something; but however these little attempts are the remains of some devotion, that was formerly used at such times, and are proofs, that religion has formerly belonged to this part of common life."

The disuse of this pious custom is thus reproved by a preacher in our Capital, when describing a modish female, on a late publick occasion, he remarks "twice or thrice in a year, thanks are given to God at her table, that is, when a minister of religion is one of her guests."

It is worthy of observation, that in a colony, not long since discovered on one of the scattered islands in the South Seas, composed principally of the offspring of English and Otaheitean parents, the practice of asking a blessing on their food is scrupulously followed. The Bishop of Cloyne, at the last annual meeting of "the British and Foreign Bible Society," thus notices the circumstance, "their first employment, at sunrise, is to bless their Creator for giving them another day; and, at their meals, they continue the pious custom, once universally followed here, *but now, I fear, growing too much into disuse,* of thanking God for furnishing them with food, and for giving them health to enjoy it." How loudly does their example reprove great numbers in christian lands, who enjoy such superiour advantages for the cultivation of piety!

It is devoutly to be wished, that all, especially parents and heads of families, would more seriously consider the reasonableness of the service defended in this article, and the great danger of wholly neglecting this and the other instituted means and expressions of piety. Among the benefits resulting from this practice, I shall content myself with those, suggested by the author first quoted. "If every head of a family was, at the return of every meal, to oblige himself to make a solemn adoration of God, in such a decent manner, as becomes a devout mind, it would be very likely to teach him, that swearing, sensuality, gluttony, and loose discourse are very improper at these meals, which are to begin and end with devotion."

ONESIMUS.

INEQUALITIES OF CONDITION.

When we look at the diversity of condition with which the world abounds, we naturally conclude, that,under the government of a good being, such a state of things can be intended for nothing but a state of probation. Different circumstances, we observe, are necessary to cherish and mature different virtues; and, notwithstanding all the complaints which we daily hear of the partiality of the gifts of nature and of fortune, or in more pious language, of the distributions of Providence, certain it is, that some of the noblest virtues of Heathenism, and the loveliest graces of Christianity, would have no place in a system where all were equal, and all happy. If every condition in life were comfortable, there would be no call for contentment in one, or exercise of compassion in another. If all the ranks in society were equal, there would be no need of humility, and no place for condescension. If all the inequalities now produced by various degrees of wealth were levelled, there would be fewer opportunities for beneficence, and fewer reasons for gratitude. In short, the exercise of all the social virtues supposes a prodigious variety in the relative situations of mankind. The graces of charity, gentleness, compassion, liberality, gratitude, forgiveness and civility, are grounded upon the relations of richer and poorer, higher and lower, wiser and weaker, stronger and feebler, older and younger. The duties of parental care, filial piety, fidelity, and patriotism, result from the relations of parent and child, master and servant, magistrate and subject. Do you ask what is the object of these remarks? It is to reconcile you to the enormous differences which are produced in society by the unequal distribution of wealth. It is to remind you, that nothing on earth is given to man simply as a blessing or as a reward; every external good is put into our hands as an experiment. It is to lead you to reflect, that if this world is a state of probation, it is of little importance by what we are tried.—One is born to an immense estate. He is born then to severe trials, and the intention of them is to form his character to active virtue. Mighty means are placed in his hands, and heaven is looking steadily on, with watchful eye, to see whether he lies down in sloth, locks himself up in avarice, bursts out in extravagance, riots in haughtiness; or whether he is busy in schemes of benevolence, scatters with noble and distinguishing profusion, and shows a bounty as persevering as his resources are inexhaustible.—Another opens his eyes upon the world in all the dreariness of poverty. He stretches out his hand, and

finds that he can touch nothing which he may call his own. The passive virtues are here invited to adorn the character, over which nature has spread no glitter to dazzle the world's eye. Yet the notice of heaven follows him through life, to see whether he sinks into despair, grows sullen with misanthropy, is betrayed into meanness; or whether he bears up against calamity; is frugal, industrious, faithful, honest, and uncomplaining; and displays in the darkness of external circumstances the mild light of contentment and hope.—Certain it is, that there is no situation in life which is not peculiarly adapted to the cultivation of certain virtues, as there is no region in the earth which bears not its peculiar growth. In the utmost distresses of want, we discover and admire instances of fortitude which no misfortunes can shake; as in the cold and cheerless barrens of our country, we see the pine tree flourishing in lofty grandeur, unbent by the blasts of the northern winter. In the more rich and abundant stations of society, where every thing invites to luxury as well as persuades to munificence, we sometimes see examples of fostering benevolence and far extended bounty; as in the luxuriant pastures of the south, we find the plane-tree stretching his wide umbrageous limbs to form a grateful shade from the scorching sun, or a desirable shelter from the drenching rain. B.

A STRIKING EXAMPLE OF THE POWER OF CUSTOM.

In judging of right and wrong there is perhaps nothing by which the minds of men are so frequently misled as by the power of custom. Few persons are aware how much the opinions and conduct of men in general are governed by this influence; and probably no man is free from it, or aware how far his own opinions and conduct are thus governed.

This subject was suggested by reading the Letters of the late Rev. and pious John Newton, in which he gives an account of the remarkable occurrences in his own life. When young he adopted the most dangerous opinions, and was eminently vicious. While of this character he became in some measure acquainted with seafaring business, and with that of the slave trade. At length he was suddenly stopped in his career of vice, made to reflect on his past impiety, to renounce his licentious principles, and to turn his thoughts to the concerns of his soul and religion. After he became, as he believed, and as was probably the fact, a true penitent, he readily engaged in the slave trade, first as a mate, and then as a master of a vessel. This horrible

traffick he pursued for several years, buying cargoes of *human beings*, in Africa, transporting them to the West-Indies, and selling them for slaves. Yet in writing his life he could say ;—

"During the time I was engaged in the slave trade, I never had the least scruple as to its lawfulness. I was upon the whole satisfied with it, as the appointment Providence had marked out for me ; yet it was in many respects far from being eligible. It is indeed *accounted a genteel employment*, and is usually very profitable, though to me it did not prove so, the Lord seeing that a large increase of wealth would not be good for me. However, I considered myself as a sort of gaoler or turnkey ; and I was sometimes shocked with an employment that was perpetually conversant with *chains*, *bolts* and *shackles*. In this view, I had often petitioned in my prayers, that the Lord in his own time would be pleased to fix me in a more humane employment ; and, if it might be, place me where I might have more frequent converse with his people and ordinances, and be freed from those long seperations from home, which were often hard to bear." Vol. 1, p. 95.

The letter of which this extract is a part, bears date Feb. 1, 1763, which was many years prior to the time that the enormities of the slave trade became the subject of general attention in England. The pious character of Mr. Newton precludes all doubt of his sincerity in stating what had been his views of this commerce, while he followed the employment. Nor does it appear from his manner of speaking on the subject, that his eyes were more than half opened respecting the injustice of the trade when the letter was written. Excepting among the Quakers, but little had been done or said, to expose the inhumanity of the traffick. But in the very year in which Mr. Newton wrote this letter, the Quakers in England, at their yearly meeting, advanced a step farther than they had ever done before, in their testimony against this species of trade. Thus they addressed the members of their society :—

"We renew our exhortation that Friends every where be especially careful to keep their hands clear of giving encouragement in any shape to the slave trade ; it being evidently destructive of the natural rights of mankind, who were all ransomed by one Saviour, and visited by one divine light in order to salvation ;—a traffick calculated to enrich and aggrandize some upon the misery of others, in its nature abhorrent to every just and tender sentiment, and contrary to the whole tenor of the gospel." Hist. of the Abol. vol. 1, p. 96.

But at that period the Friends were not regarded in England as the most enlightened people ; nor

were their opinions on such subjects so much respected then, as they are at the present time. Since Mr. Newton wrote his letter, a remarkable change has occurred in publick sentiment in respect to the slave trade, both in Great Britain and this country. At the present day, people in general in New-England, who have the least claim to goodness, religion or humanity, regard the traffick in slaves with horrour. So manifestly unjust and cruel, so glaringly inhuman and wicked does it now appear, that to many it will be difficult for them to admit the *possibility* that *good men* were ever concerned in such a dreadful commerce. Yet it is probable that many other good men besides Mr. Newton have been concerned in this trade, and with as little thought of its unjust and inhuman character.

But how was it possible for a good man to follow this barbarous traffick without "the least scruple as to its lawfulness?" How could Mr. Newton daily read the gospel, and be "conversant with" the displays of divine mercy, with the amiable spirit of the Redeemer, and his benignant precepts; and still be "perpetually conversant with *chains* and *bolts* and *shackles*," for oppressing, confining and enslaving his sable brethren? How could he every day look to Heaven for mercy, and ask the kind Father of all to prosper him in his pursuits, while his very business was an *unmerciful trade in human beings*? How could he read the command "All things whatsoever ye would that men should do unto you, do ye even the same unto them," and still make use of his "chains, bolts and shackles?" How could he pray that God would place him in some situation by which he would not be exposed "to so long separations from home," while he was employed in forcing the poor Africans by hundreds, to leave their native country, their relations, and all on earth, which was dear to them? in transporting these victims of avarice to regions from which they were *never to return?*— in selling them as he would cattle in a publick market, and to masters as merciless as infernal spirits?

These questions involve difficulties which are not easily obviated, and inconsistencies which no man can reconcile. To admit that Mr. Newton was really a good man, while there was daily such incongruity in his conduct, requires an extent of candour and charity which many may be disposed to censure; and perhaps none more readily than those, who need similar candour on account of similar inconsistencies, of which they are not aware.

The ground on which I feel authorized to extend such candour, is this: good men are imperfect; they know not every thing; they have not examined every subject, and they are in a great measure under the domi-

nion of generally approved opinions and customs. When they act conscientiously, they act according to the light they have, be it greater or less. When Mr. Newton pursued the slave trade, it was generally regarded as a lawful, lucrative and "genteel employment;" and the eyes of people were so fast closed by the influence of custom, that the question of its consistency with the spirit of the gospel seldom occurred. Or if it occurred, it was answered with the same careless ease and unconcern, that many Christians of the present day answer similar questions in relation to war. Mr. Newton had not, it may be presumed, examined the subject when he engaged in the business, but proceeded on the ground of its being an approved employment, and one which was authorized by the government under which he lived.

If any should be disposed to condemn the principle adopted in this article, as too *liberal* and *latitudinarian*, let him ask himself this question—does it require greater liberality of sentiment to admit that Mr. Newton was a good man, while "conversant with chains, bolts and shackles," for enslaving the Africans, than is requisite to believe, that some good men have been as "conversant with" swords, guns and bayonets, for the *slaughter* of fellow beings? I see no greater difficulty in the former case than in the latter, excepting what results from these circumstances —the slave trade has ceased to be popular, war has not.

But if it be admitted that there have been good men so misled by custom as to follow the unchristian traffick in slaves, without any "scruple as to its lawfulness," this should teach us candour and caution, in judging of the characters of men whose education has been widely different from our own. It should also excite suspicions that we may yet be blinded by custom in other particulars; it should lead us to the most careful examination of every opinion and custom which we have adopted by education, and especially of those by which the rights of one class of men are violated by another. Notwithstanding all that has been said of this "enlightened age," men are still liable to be influenced by custom; and probably many things which are now generally approved, will be abhorred by future generations, and classed with the slave trade. They may be as much amazed at our inconsistencies, as we are at the conduct of Mr. Newton.

USEFUL HINTS FROM "REMARKS ON THE LIFE OF HOWARD."

"The example of Howard is remarkable on many accounts; among others, on this; that he attached himself to a single class

of abuses. Other reformers have in general, taken a wider range; and have endeavoured to include in their schemes of inquiry and exposure, all the abuses, or as many as possible of all the abuses of the state. Perhaps this may be, in part at least, the reason that Howard made so great progress and produced so deep a conviction; and that so many other explorers have accomplished so little.

"Were the practice of singling out separate classes of abuses to become common among publick spirited men, each man attaching himself to one class, and endeavouring, as Howard endeavoured, to get access to all the important facts, and lay them with their evidence before the publick; all the departments of abuse would quickly be known; mischief could no where operate in the dark; every man would become expert in his own department; the general treasure of knowledge would be laid open to the publick; and improvement would become unavoidable, by the glaring evidence of its necessity and usefulness. Labour would thus be divided, and its productive powers be multiplied; multiplied in that line of exertion in which it is preeminently productive of the most extensive benefits to mankind.

"What advantages, for example, would that man confer on his country, who would but point out the abuses which prevail in the practice of EDUCATION; through all the classes of the people, from those who are abandoned to the tuition of their own senses and experience, like the beasts; to those who are trained to virtue or vice, to intellectual strength or imbecility, in the highest and most vaunted of our seminaries!" *Philan.*

The plan proposed in this article for dividing labours, and for each inquirer "to attach himself to *one class of abuses*," may be of great utility. One man cannot do every thing, nor excel in many things. In the mechanick occupations, to excel, it is generally necessary that a man should limit his attention and confine his labour to one trade. He who attempts to excel in many trades, will probably not rank high in any one. There may be exceptions, but they are rare.

"The abuses which prevail in the practice of EDUCATION," would afford an ample field for many individuals of the best talents. The importance of education is rising in the view of Christians, perhaps, of every denomination; and it may be hoped that men of leisure, talents, and benevolence will exert themselves to investigate, display and correct the prevailing abuses, whether in colleges, academies, common schools, or in families. Perhaps in no way could time and talents be better employed. Well written articles on this subject will be thankfully received for the Christian Disciple. Let

it be considered whether it be not one of the greatest defects in education, that much more pains is taken to cultivate the understanding than to amend the heart. Are not instructers much more careful to make their pupils intelligent, than to lead them into the path of religion and virtue? Knowledge may justly be regarded as a means of virtue; but it must be *directed* to that end by education, or it will probably prove the means of vice. Many men who have been eminently learned have been as eminently vicious; and they were probably made so by a vicious or defective education. It is not enough that children should be instructed in reading and writing, in the arts and sciences; they need to be taught how to apply their knowledge to virtuous purposes. Not only should they be taught to *know* the will of God, but to *do* it.

It will probably be asked, who but God can *make children virtuous?* Another question may be asked, who but God can *make children intelligent or learned?* The answer to both questions may be the same, *none but God.* Yet God works by men and means; and a well conducted education will do as much towards making children virtuous, as it will towards making them intelligent and learned.

I am happy, in being able to produce the testimony of the late President Dwight, in support of the opinion here advanced. In an address to parents, in the sixth part of his Poem entitled Greenfield Hill, he has the following lines:

"Virtues, like plants of nobler kind,
Transferr'd from regions more refin'd
The gardener's careful hand must sow;
His culturing hand must bid them grow;
Rains gently shower; skies softly shine,
And blessings fall from realms divine.
Much time, and pain, and toil, and care,
Must virtue's habits plant and rear:
Habits alone through life endure,
Habits alone your child secure;
To these be all your labours given;
To these your fervent prayer to HEAVEN,
Nor faint, a thousand trials o'er,
To see your pains effect no more.
Love, duty, interest, bid you strive;
Contend, and yield not while you live:
And know, for all your labours past,
Your eyes shall see a crop at last."

On the same subject the Doctor has the two following notes: "No principle of action will usually be of any service to children unless it be made *habitual,*" "I believe that there

are very few children who might not be rendered amiable and worthy, if their parents would begin their efforts in season, and continue them steadily, without yielding to either sloth or discouragement."

There is, however, one great difficulty to encounter in attempting to introduce a general system of *virtuous education:* for many parents have themselves been nearly ruined by a vicious education, and they are prepared of course to ruin their children.

THE CHARACTER OF RICHARD REYNOLDS.

THE memory of the just man is blessed, to whatever denomination he may have belonged. Richard Reynolds of Bristol, was a member of the Society of Friends; he died at Cheltenham in England, September 10, 1816. The following account is extracted from the Christian Observer; and it is pleasing to see in that work, such a tribute of respect to the character of a man who dissented from the opinions of the Editor.

"His Christian benevolence was not confined to the numerous charitable institutions of his own city, but was co-extensive with the habitable globe. Following the example of his great Master, wherever there was a suffering fellow creature of whatever colour, or creed, within his reach, his open purse, his expanded heart, his liberal hand, promptly, actively, perseveringly, afforded efficient relief. His influential example gave a tone to the philanthropick exertions of his fellow citizens, who will long retain a deep impression of his extraordinary worth and transcendant virtue.

"Indeed, the spontaneous testimonies of respect to his memory, which all ranks of them evinced on the occasion of his funeral which took place on the 18th of Sept. were very remarkable. On that day, soon after eight o'clock in the morning, about *five hundred boys* from the benevolent schools of St. James and St. Paul, and the Royal Lancasterian School, were formed in two open columns, extending from each side of the good man's late dwelling across St. James' square. Their youthful appearance was well contrasted with the sorrowful countenances of numbers of the surrounding poor, who filled the area of the square, and lined the streets, eager to pay their last tribute of respect to their common benefactor. Most of the shops in the streets through which the procession passed were shut. About seventy relations of the deceased followed the body in mournful procession, and were joined by many, both

men and women, of the society of Friends, and also by above three hundred of the most respectable of his fellow citizens of other religious denominations in mourning; and among them Aldermen Daniel, Tripp, and Birch, Mr. Sheriff Barrow, and other members of the corporation; J. Butterworth, Esq. M. P. together with several of the resident clergymen and dissenting ministers of different persuasions; the gentlemen of the committees of the Bible Society, the Infirmary, the Dispensary, the Samaritan, the Prudent Man's Friend, and British and Foreign School Societies; the Orphan Asylum, the Blind Asylum, the Benevolent Schools of St. James and St. Paul, the Penitentiary, the Stranger's Friend, the Friend in Need, and several other charities; of which Mr. Reynolds had been a liberal benefactor, and of many of them, till within a few months of his decease, an active member. To the credit of the attending thousands, the strictest decorum was maintained. Amidst the tolling of several of our church bells, the procession reached the graveyard of the Quaker's Meeting house in Rosemary-street, where, after placing the remains of the deceased over the grave, a solemn stillness—a silence that might be felt—ensued. Several Quakers, both men and women, in orderly succession, addressed the spectators, reminding the survivors of the vanity of all things below; warning them not to put their trust in uncertain riches, but in the living God;—after the example of their deceased friend, to evidence their faith by their works, disclaiming all merit in them; and to consider themselves but as stewards who must soon render an account of their stewardship, and be accepted by the Father through the alone merits of the Son, and the sanctifying influences of the Holy Spirit. These devotional services were closed with a very fervent and appropriate prayer.

The following anecdotes of this extraordinary man are given on the most satisfactory authority:—

During the scarcity of 1795, after relieving the wants of his immediate neighbourhood, he sent, in a cover to the London Committee, with only these words—"*To relieve the wants of the poor of the metropolis,*" and without any signature, the sum of TWENTY THOUSAND POUNDS!

Applying to a gentleman whom he thought rich, but who was really only in circumstances of mediocrity, to stimulate him to give liberally, he made use of this argument: "When gold encircles the heart, it *contracts* it to that degree that *no good* can issue from it; but when the pure gold of faith and love gets *into* the heart, it *expands* it so that the last drop of life blood will flow into any channel of benevolence."

A lady applied to him on be-

half of an orphan. After he had given liberally, she said, "when he is old enough, I will teach him to name and thank his benefactor." "Stop," said the good man; "you mistake: we do not thank the clouds for the rain: teach him to look higher, and thank him who giveth both the clouds and the rain."

His maxim was; "I am only a *steward*, and must soon render up my accounts; therefore I will make my own hands my executors:" yet he laid out TEN THOUSAND POUNDS in estates; the rents to be divided, *for ever*, between seven of the publick charities of Bristol, to supply the wants of the poor.

Being importuned by a friend to sit for his portrait, he at length consented. "How would you like to be painted?" "Sitting among books."—"Any book in particular?"—"The Bible."—"Open at any part?"—"At the fifth chapter of Romans; the first verse to be legible, 'therefore being justified by *faith*, we have peace with God, through our Lord Jesus Christ.'"—Blessed testimony of *such a man* who wore no phylacteries, blew no trumpet, nor made long prayers in the corner of the streets, to be seen by men. Our Father who saw in secret, has ere now rewarded him openly. He spent the last ten years of his life in *active* benevolence, *seeking out* cases of distress, occupying nearly the *whole of his time* in such pursuits, besides employing as his almoners many other benevolent characters.

"On the second instant, a general meeting of the inhabitants of Bristol was held for the purpose of forming a charitable institution, to perpetuate the memory of the late Mr. Reynolds. Such an institution was accordingly formed, under the name of *Reynolds' Commemoration Society*, the object of which is to grant relief to persons in necessitous circumstances, and also occasional assistance to other charitable institutions. The meeting was attended by the members for the city, most of the members of the corporation, many of the clergy, and numbers of the most respectable bankers and merchants."

This venerable saint died, "aged 81" and, says the Christian Observer, "full of faith, of days, of riches and of honour, as a shock of corn fully ripe."

Now, be it observed and remembered, that Richard Reynolds was a member of that society to which the term *Quakers* was contemptuously given; a society which has suffered more persecution and reproach than that of any other denomination of protestants, either in Great Britain or in this country. Whether Episcopalians or Presbyterians were the majority in England, the Quakers were doomed to suffer as *hereticks*; thousands of them were imprisoned, and many of them were persecuted *even* unto death. Perhaps it is

not a century since nine tenths of Christians, of all other denominations were so blinded by prejudice and calumny, as to believe it to be impossible that a *Quaker* should be a good man. But now, in a popular periodical work, ably conducted by Episcopalians, what an admirable eulogy of a Quaker have we seen!—Is not the time approaching when Christians in general will be so wise as to understand this—that, to do justly, to love mercy, to walk humbly and peaceably, are the true characteristics of the good man; that these *essential* characteristics are not confined to the party which may happen to be the majority in any country,—that they are more commonly found among the *persecuted* than among *persecutors*—among the *calumniated* than among *calumniators*, and that such has ever been the case since the time that Jesus and his apostles were despised and rejected by the majority in Jerusalem?

THE MEMORIAL OF THE MASSACHUSETTS PEACE SOCIETY.

To the Honorable the Senate and House of Representatives of the United States, in Congress assembled:—

The Memorial of the Members of the Peace Society of Massachusetts respectfully represents:—

That the society which now solicits the attention of our national rulers, was instituted for the single purpose of diffusing pacifick and benevolent sentiments through this country, and through the world. Impressed with a deep and sorrowful conviction, that the spirit of Christianity, which is a spirit of mercy, peace and kind affection, is imperfectly understood; afflicted by the accumulated miseries and extensive desolations which war has lately spread over the fairest, most fruitful, and most enlightened regions of the earth; and at the same time encouraged by many decisive proofs of the revival of purer, and more benevolent principles among Christian nations, your memorialists have formed this association with the solemn and deliberate purpose of cooperating with the philanthropists of every country, in promoting the cause of peace and charity; in stripping war of its false glory, and in uniting different communities in the bonds of amity and mutual good will. We are sensible, that from the nature of our object, it is chiefly to be accomplished by a silent and gradual influence on the minds of men, and accordingly we have limited our operations to the circulation of useful

treatises, in which the pacifick spirit of our religion has been exhibited with clearness, and we hope with success. We believe, however, that the present moment demands a departure from our usual course, and we cherish the hope, that by an application to the government under which we live, important service may be rendered to the cause of humanity, in which we are engaged.

The present memorial is founded on two occurrences, which we hail as auspicious to the pacification of the world. The first occurrence, to which we refer, is the well known and unprecedented union of several of the most illustrious powers of Europe, in declaring, before "the Universe, their unwavering determination to adopt, for the only rule of their conduct, both in the administration of their respective States, and in their political relation with every other government, the precepts of Christianity, the precepts of justice, of charity, and of peace."

The second occurrence to which we refer, is the decided expression of pacifick sentiments and anticipations in the conclusion of the late message of the President of the United States, in which his parting wishes for his country are expressed with tenderness and power. In this remarkable passage, worthy the chief magistrate of a Christian community, he expresses his conviction, that "the destined career of his country will exhibit a government which, whilst it refines its domestick code from every ingredient not congenial with the precepts of an enlightened age, and the sentiments of a virtuous people, seeks by appeals to reason, and by its liberal examples, to infuse into the law which governs the civilized world, a spirit which may diminish the frequency, or circumscribe the calamities of war, and meliorate the social and beneficent relations of peace; a government, in a word, whose conduct, within and without, may bespeak the most noble of all ambitions, that of promoting peace on earth, and good will to man"

On the occurrences now stated, your memorialists respectfully beg leave to found the following suggestions and solicitations:—

First,—We respectfully solicit, if it be consistent with the principles of the constitution, that the solemn profession of pacifick principles, lately made by several distinguished sovereigns of Europe, may be met by corresponding professions on the part of our own government.—Whilst we are sensible that a melancholy discordance has often existed between the language and the conduct of rulers, we still believe, that the solemn assertion of great and important principles, by men of distinguished rank and influence, has a beneficial operation on society, by giving to these principles an increased authority over the consciences of those by whom they

are professed; by reviving and diffusing a reverence for them in the community, and by thus exalting the standard of *publick opinion*, that invisible sovereign, to whose power the most absolute prince is often compelled to bow, and to which the measures of a free government are entirely subjected. When we consider the support which is now derived to war, from the perversion of publick sentiment, we are desirous that our government should unite with the governments of Europe in a distinct and religious acknowledgment of those principles of peace and charity, on which the prosperity of States, and the happiness of families and individuals, are alike suspended.

Secondly,—We respectfully solicit, that Congress will institute a deliberate inquiry, for the purpose of ascertaining the methods by which this government may exert, on human affairs, that happy influence which is anticipated by the President of the United States; the methods by which it "may infuse into the law which governs the civilized world, a pacifick spirit, may diminish the frequency, or circumscribe the calamities of war, and may express the most noble of all ambitions, that of promoting peace on earth, and good will to man." We are persuaded that a government, sincerely disposed to sustain the august and sublime character which is here described, of the pacificator of the world, will not want means of promoting its end. We trust, that under the persevering and well directed efforts of such a government, milder principles would be introduced into the conduct of national hostilities; that the reference of national controversies to an impartial umpire, would gradually be established as the law of the Christian world; and that national compacts would be formed for the express purpose of reducing the enormous and ruinous extent of military establishments, and of abolishing that outward splendour which has so long been thrown around war, and which has contributed so largely to corrupt the moral sentiments of mankind.

When we represent to ourselves a Christian government sustaining the beneficent relation to the world; mediating between contending States; recommending peaceful methods of deciding the jarring claims of nations; labouring to strip war of its pernicious glare, and to diminish the number of those who are interested in its support; diffusing new and generous sentiments in regard to the mutual duties and obligations of different communities; and inculcating, by its own example, a frank and benevolent policy, and a sincere regard to the interests of the world; when we represent to ourselves such a government, we want language to express our conceptions of the happy and magnificent results of its operations. It would form a new and illustrious era in human affairs, whilst by the blessings which it would spread, and by

the honour and confidence which it would enjoy, it would obtain a moral empire, more enviable than the widest dominion ever founded on violence and crime.

Loving our country with tenderness and zeal; accustomed to regard her as destined to an exalted rank, and to great purposes; and desirous to behold, in her institutions and policy, increasing claims to our reverence and affection, we are solicitous that she should enter first on the career of glory which has now been described, and that all her connexion with foreign States should be employed to diffuse the spirit of philanthropy, and to diminish the occasions and miseries of war. Of such a country, we shall exult to be the children, and we pledge to it an attachment, veneration and support which can only be accorded to a virtuous community.

It is our happiness that we live in an age when many noble schemes of benevolence have been accomplished; when the idea of a great amelioration of human affairs is no longer rejected as a dream of fancy; when statesmen are beginning to learn, that all nations have a common interest; when philanthropy is extending its views to distant countries, and is executing purposes which would once have been regarded as the offspring of a blind and extravagant zeal. In this age of enlarged views, of generous excitement, of unparalleled activity for the good of mankind, it is hoped that the idea of a nation, espousing the cause of peace and humanity, will not be dismissed as visionary and impracticable. Enlightened and benevolent statesmen will discern that we do not live in ordinary times, but that a new and powerful impulse has been given to the human mind, which, under judicious influences, may issue in great and permanent improvements of the social state.

In presenting this memorial, we solemnly declare, in the presence of God, that we have no private or narrow views. On this subject we belong to no sect, no party. As lovers of our country, as friends of mankind, as disciples of Jesus Christ, with the spirit of peace in our breasts, and with a deep impression of the miseries of war, we are only solicitous to prevent the effusion of human blood by human hands, and to recall men to the conviction that they are brethren. We trust that the warmth with which we have spoken, will not be construed into a want of deference towards our rulers. On such a subject, coldness would be a crime. Our convictions are deep, and no language but that of zeal and earnestness, would do them justice.

We hope that we are addressing rulers who are sensible to the responsibility imposed by the possession of power; who regard the influence which is granted them on human affairs, as a solemn trust; who consider themselves as belonging to their country and to mankind, and who

desire to treasure up for themselves consolations in that hour when human applause will be an unavailing sound, and when no recollection will be so dear as that of having aided, with a disinterested zeal, the cause of peace and humanity. By order of said Society.

WILLIAM PHILLIPS, *President.*

Thaddeus Mason Harris, *Recor. Secr'y.*

MORTALITY AND HOPE.

'Tis man alone demands the muse's sigh,
O'er man her pity sheds its tenderest shower,
Of all the countless tribes that round him die
The only prophet of his final hour!

In each shrunk leaf he sees the flower display,
Each falling sun that sinks to ocean's bed,
He notes how swift his bloom shall fade away!
He marks how low his glory shall be laid!

Can this short span of being be his all?
Must minds, whose wishes shoot beyond the tomb,
Dash their bruised frames against confinement's wall,
And droop the prisoners of so scant a room?

Say, must I toil, year following year, to slay,
In all their coarser or their subtler forms,
The various follies on my peace that prey,
Only at length to fall a prey of worms?

When love of knowledge most intense shall glow,
When most I value, reason's precious light,
Then, must I cease, forever cease to know?
Then, reason's lamp go out in endless night?

While the brute tribes, with happier dulness blest,
No painful sense of straiten'd knowledge show;
In easy ign'rance all incurious rest,
Content their fellows and their food to know;

Was I informed with this more stirring mind
To mourn a night no dawn shall e'er remove?
Seeking a day I ne'er am doom'd to find,
With anxious, fruitless steps ordain'd to rove?

To spend my soul in life-consuming sighs
That men on men with savage rage should prey;
Nor hope to see a fairer scene arise,
Whose smiling image shall my pains repay?

The noblest want which nature knows to raise,
Say, shall she leave alone without its food?
Leave, while each lower thirst her care allays,
Unslak'd the lofty wish of boundless good.

Cease, cease, my song, to mourn the lot of man!
Revoke the murmur, and recall the tear!
It *cannot be* that nature's faultless plan
To him alone denies a suited sphere.

The eagle pinions of this active mind,
Though now a little space enclose their flights,
At length the firmament, they ask, shall find,
And soar, without control, celestial heights.

FAWCETT.

RELIGIOUS INTELLIGENCE.

A REMARKABLE HINDOO REFORMER.

A singular character has lately risen up in Bengal, as a Hindoo Reformer, by the name of Rammohun Roy. He is a Brahmin, about thirty-two years of age, of great property and influence. He is shrewd, active, and prepossessing in his manners, and versed in various languages. He speaks and writes English correctly. His great business is to give lectures to his countrymen on the *Unity of God*. He says, that the religion of Mahomet first made some impression on his mind; but on further acquaintance with it, he was convinced, that it could not be from God. He is acquainted with the Christian Scriptures, and is said to study them. He has nearly five hundred followers. He has published different tracts in English, in Persian, and in Bengalee, against the grosser Superstitions of the Hindoos, but obviously intended to recommend their more ancient creed.—This is the substance of the account given of his character in the Christian Observer, as copied from the Church Missionary Register. One of the Tracts published by this Reformer is introduced with an address of which the following are extracts.

"*To the Believers of the only true God:*

"The greater part of the Brahmins, as of other sects of Hindoos, are quite incapable of justifying that idolatry which they continue to practice. When questioned on the subject, in place of adducing reasonable arguments in support of their conduct, they conceive it fully sufficient to quote their ancestors as positive authorities. And some of them are become very ill disposed towards me, because I have forsaken idolatry, for the worship of the true and eternal God.

"In order therefore to vindicate my own faith and that of our early forefathers, I have been endeavouring for some time past to convince my countrymen of the true meaning of our sacred book; and to prove that my aberration deserves not the opprobrium which some unreflecting persons have been so ready to throw upon me.

The whole body of the Hindoo theology, law, and literature, is contained in the *Veds*, which are affirmed to be

coeval with the creation. These works are extremely voluminous; and being written in the most elevated and metaphorical style, are, as may be well supposed, in many passages seemingly confused and contradictory. Upwards of two thousand years ago the great *Byas*, reflecting on the perpetual difficulty arising from these sources, composed, with great discrimination, a complete and compendious abstract of the whole; and also reconciled those texts which appeared to stand at variance. This work he termed the *Vedant*—which signifies *the Resolution of all the Veds*.. It has continued to be most highly revered by all the Hindoos. But from its being concealed within the dark curtain of the Sungscrit language, and the Brahmins permitting themselves alone to interpret, or even to touch, any book of the kind, the *Vedant*, although perpetually quoted, is little known to the publick; and the practice of few Hindoos, indeed, bears the least accordance with its precepts.

"In pursuance of my vindication, I have to the best of my abilities, translated this hitherto unknown work, as well as an abridgment thereof, into the Hindostanee and Bengalee languages; and distributed them, free of cost, among my own countrymen, as widely as circumstances have possibly allowed. The present is an endeavour to render an abridgment of the same into English; by which I expect to prove to my European friends, that the superstitious practices which deform the Hindoo religion, have nothing to do with the pure spirit of its dictates.

"I have observed that both in their writings and conversation, many Europeans feel a wish to palliate and soften the features of Hindoo idolatry; and are inclined to inculcate that all objects of worship are considered by their votaries as emblematical representations of the Supreme Divinity. If this were indeed the case, I might, perhaps, be led into some examination of the subject; but the truth is, the Hindoos of the present day have no such views of the subject, but firmly believe in the real existence of innumerable gods and goddesses, who possess, in their own departments, full and iddependent power; and to propitiate them, and not the true God, are temples erected, and ceremonies performed. There can be no doubt however, and it is my whole design to prove, that every rite has its derivation from the allegorical adoration of the true Deity: but, at the present day, all this is forgotten; and, among many, it is even *heresy* to mention it.

"I hope it will not be presumed that I intend to establish the preference of my faith over that of other men. The result of controversy on such a subject, however multiplied, must be ever unsatisfactory: for the reasoning faculty, which leads men to certainty in things within its reach, produces no effect on questions beyond its comprehension. I do no more than assert, that, if correct reasoning, and the dictates of common sense, induce the belief of a wise, uncreated Being, who is the supporter and ruler of the boundless universe; we should also consider him the most powerful and Supreme existence, far surpassing our powers of comprehension or description; and although men of uncultivated minds and even some learned individuals, (but in this one point blinded by prejudice,) readily choose as the object of their adoration, any thing which they can always *see*, and which they pretend to *feed*, the absurdity of such conduct is not thereby in the least degree diminished.

"My constant reflections on the inconvenient, or rather injurious rites introduced by the peculiar practice of Hindoo idolatry, which, more than any other Pagan worship, destroys the texture of society, together with compassion for my countrymen, have compelled me to use every possible effort to awaken them from their dream of errour; and, by making them acquainted with their scriptures, enable them to contemplate, with true devotion, the Unity and omnipresence of nature's God.

"By taking the path which conscience and sincerity direct, I, born a Brahmin, have exposed myself to the

complainings and reproaches, even of some of my relations, whose prejudices are strong, and whose temporal advantage depends upon the present system. But these, however accumulated, I can tranquilly bear; trusting that a day will arrive, when my humble endeavours will be viewed with justice, perhaps acknowledged with gratitude. At any rate, whatever men may say, I cannot be deprived of this consolation, *my motives are acceptable to that Being who beholds in secret, and compensates openly.*"

This Address is of an uncommon character. If it be regarded as a specimen of the views, the objects, the talents, and the temper of this young Reformer, he certainly appears to good advantage. His being raised up at this time, while the Christian world is so alive with efforts to spread the gospel among all nations, is truly a remarkable occurrence. That his views of the Supreme Being accord with the Bible, and that they tend to the subversion of the present system of Hindoo superstition, will readily be perceived. But whether they will facilitate, or retard the introduction of Christianity among the Hindoos, is a question which time must answer. At first view, it would be natural to suppose, that the success of this reformer would prepare the way for the reception of the Bible. But if he is fully persuaded that the genuine Hindoo scriptures contain his sublime views of God, and that they are a revelation of the Divine will to the Hindoos; and should he succeed in converting his countrymen to this belief; the influence of his opinions may operate as a barrier to the prevalence of the Christian religion in India.—There is, however, one consideration which may afford ground of hope, that such will *not* be the effect. When the fetters of a superstitious education are once broken, the minds of men are better prepared to examine impartially, the several theories which may solicit their attention.

Let it be observed, that in India, as well as other countries, he who dissents from long established articles of faith, and endeavours to correct the errours of his brethren, exposes himself to severe trials. His character, if not his life, will surely be assailed. It is reported that the Brahmins, who are the clergy in India, "have twice attempted the life," of their dissenting brother. They unquestionably are the men who are disposed to accuse him of "heresy" for departing from their polytheistical creed. He has to encounter the formidable objection, that all the great and good Brahmins for many ages have been of the opinion from which he now dissents; and he is probably loaded with reproach and censure as an arrogant and graceless man, who is misleading his followers, and attempting to undermine the very *essentials of religion.* However amiable he may be in his disposition, however impartial and conscientious in his inquiries, and however upright and exemplary in his morals; his motives will probably be impeached, and his character traduced by his orthodox brethren. For they will very easily prove, to their own satisfaction, that *all good men* have been *orthodox* in their opinions, and that *polytheism* is *orthodoxy.*

THE BENEFIT OF SUNDAY SCHOOLS.

[Continued from page 95.]

Mr. Cooper farther observed—"I would beg leave to relate one instance of a very striking benefit which came under my observation at the school where I was visitor. A poor woman applied on a Sunday morning for a Bible for her girl.

I made some inquiries respecting her daughter, and learnt, that she had five girls successively in the same school.

I asked her, whether *she* thought her children were any better for the instruction they had received. She replied with great earnestness, "The better, Sir! I never can be thankful enough to God and the gentlemen of this school, that my children were brought here, and for the instruction they have received." I inquired in what respect? And she told me, "that before the eldest girls were admitted to the school, neither she nor her husband attended a place of worship. And they lived by no means comfortably together. But after the two eldest had been to the Sunday School some time, they said to her one Sunday, 'Mother, you never go to church or chapel: why do you not go?' She was very much struck with this, and began to think of the circumstances of her being taught in this manner by her child; and began herself to attend a place of worship; and some time after her husband also. She added, that they considered their children the greatest blessing; that her girls had all gone out to service, and had behaved well, and obtained a good character." And she further added, as one motive of her thankfulness, that when she looked into other poor families, and observed what trouble they had with their children, and when she heard their cursing and swearing in the streets, never hearing a bad word from any of hers, she thought she could not say enough as to the benefits her children and family had derived from the school.

First Report, p. 154.

III. Testimony of John Daughtny, who had been in the habit of visiting the poor constantly for four years.

Page 158.

What is your opinion as to the characters of street beggars? "That they are idle and worthless."

In answer to the question, "What are the best means of curing and preventing the evil of begging in the streets?" He said, "The most effectual preventive would be to enlighten the publick mind upon the point, and to check the injudicious benevolence, which supports and encourages such vagrants, [giving them money in the streets.] It is difficult, perhaps, continues he, to state facts, which prove the direct influence, which *Sunday and other Schools have upon this evil.* But the proper observance of the *Sabbath*, by the lower orders of Society has a most important influence on the moral character and general comfort of their families; and it will rarely be found to happen that poor persons so brought up, and who have also the advantage of suitable instruction, become mendicants. Sunday or charity schools, perhaps, above every other means promote among the poor this much neglected duty. The children are not only taught the sacred obligation of the Sabbath, but are habituated to observe it, by being regularly conducted to publick worship. Such is the effect on the poor in general of a stated attendance on the publick service of religion, that those, who are accustomed to visit them, are in most cases *able to discern it in the very aspect of the family.* Where the Sabbath is observed, you may expect to find, in even the poorest, cleanliness, decency, and civil behaviour; but where it is violated, the reverse of these are often to be met with. In the course of inspecting the condition of several hundred families for the purpose of affording some relief to the necessitous and deserving, the most filthy and wretched of the whole was one in which the father was found working at his trade on the Sabbath; his children having never, to their recollection been in a place of worship, and *none of them taught so much as the alphabet.*

Numerous as are the instances of depravity in London, more than fifteen out of twenty, will be found to have had no such instruction in early life, as is at present afforded by Sunday Schools. Persons, who have been for many years connected with these institutions, and have anxiously traced the destination of many of the children, that were formerly under their care, can point out great numbers, who, being grown into life, are now good members of society; *but they have never discovered an instance of one becoming a mendicant, or a street-beggar.* Well

regulated charity schools, are directly calculated to counteract the disposition and habits that might lead to mendicity. In the course even of a few months, after the lowest order of children have been admitted, their very appearance is observed to undergo a decided improvement; they are uniformly cleaner, and more tidily dressed; and their minds are evidently raised a degree further from the meanness and degradation of mendicants. But they do not, therefore, become assuming or impertinent, on the contrary, the order and subjection, to which they are trained, and the instruction they receive in their moral and religious duties, excite a more respectful behaviour, and more correct feelings towards their superiours in general. The knowledge and moral influence, of which the children thus partake, they communicate in a greater or less degree to all their various families. Not unfrequently, the benefit, which in this way extends to the parents, is confirmed by a word of counsel and admonition from a teacher, who calls perhaps to inquire after an absent child, or to afford relief in case of sickness. Through such means, multitudes of the poor, who were before notoriously vicious and profligate and were among the most likely to become mendicants, are now not less remarkable for the virtues, by which families and societies at large are so much benefited. These remarks apply in a great measure to these day-schools, in which the children are assembled on the Sundays, for moral and religious instruction, and are statedly conducted to publick worship. If required, proof could be afforded of every part of the statement. In a school, established at Hoxton, a few years ago, where there was a great number of very depraved poor, the moral improvement in the neighbourhood is visible to all the inhabitants; and there are many instances, which can be pointed out, of the most complete reformation, in the morals and conduct of the parents from the circumstance having been introduced into the schools. In some instances, they have taught their parents to read; and particularly in a village, which was proverbial for depravity, where there were a number of brick-makers, who might be considered a most wretched set of beings: the face of that neighbourhood is completely changed in the course of the last year or two; and the poor have expressed such surprise at the interest taken in their welfare, and in the welfare of their children, that it has had the best possible effect. This I know, concludes this very judicious and benevolent witness, can be confirmed by positive proof of the good resulting from such institutions.

Report, p. 156, 160.

INTERESTING FACTS.

On the 25th of September, twelve hundred dwelling houses, stores and buildings were destroyed by fire at Port Louis, in the Isle of France.

The King of Hayti has avowed a design of gradually causing to disappear from among his subjects French manners and customs and even their language.

On the 3d of March a fire broke out in Philadelphia in the house of Mr. James Devitt, and *five of his children* fell a prey to the flames.

The number of the poor supplied from one soup house in New York averages 5000 daily! An institution of this kind is established in Portland.

"Berne Jan. 10. The governments of Lucene and Glacis, have declared their accession to the Holy Alliance."

It has been stated in the Newspapers that a new species of *fire* has been discovered in England, resulting from the compression of oxigen and hydrogen gas—which melts instantly the hardest metals even platina.—Also, that Sir H.

Davy has found, by different experiments, that by mixing 20 or 30 grains of common magnesia with each pound of the worst flour, it will make good bread

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The sentence of death was executed on Henry Phillips at Boston, March 13th.

Cayuga Peace Society.—On the 4th of Feb. 1817, a Society was formed at Scipio in the state of New York, called the Cayuga Peace Society. Elder David Rathbone was Moderator of the meeting, and Lewis B. Parsons Secretary. The Constitution of the Society was published in the Auburn Gazette of Feb. 12.

ORDINATIONS.

At Woolwick, Rev. Jonathan Adams. Introductory prayer by Rev. J. W. Ellingwood, Bath; Sermon by Rev. W. Jenks, Bath; ordaining prayer by Rev. E. Gillet, Hallowell; Charge to the Pastor, by Rev. J. Winship, Woolwich; Charge to the Society by Rev. K. Bailey, New Castle; Right-hand by Rev. H. Packard, Wiscasset; Concluding prayer, by Rev. D. M. Mitchell, Waldoboro'.

In Sudbury, Feb. 26, Rev. R. Hurlbut. The several parts were performed in the usual order by Rev. Dr. Kirkland—Rev. Mr. Bates—Rev. Dr. Ripley—Rev. Mr. Kellogg—Rev. Mr. Wright, and Rev. Mr. Packard.

In Chester, N. H. Rev. Clement Parker.

At Charlestown, Rev. Thomas Prentiss. Introductory Prayer by Rev. C. Lowell; Sermon by Rev. President Kirkland; ordaining prayer by Rev. Dr. Harris; Charge by Rev. Dr. Ware; Right-hand by Rev. Henry Ware; Concluding prayer, by Rev. Mr. Allen, Northborough.

OBITUARY.

Died in England, Rt. Hon. Charles Earl Stanhope.

In Pennsylvania, Samuel Meridith, Esq. formerly Treasurer of the United States, aged 76.

In Maryland, Rev. Clarke Brown.

In Rowe, of hydrophobia, Horace Burr, aged 18.

In Worcester, Hon. Francis Blake, aged 43.

In Hanover, N. H. Major Adolphus Wheelock, aged 77.

In Plainfield, N. H. Hon. Daniel Kimball, aged 63.

In Salem Mr. John Appleton aged 78—and Mr. Wm. Peele, aged 79.

In Newbury Mr. Michael Sawyer, aged 78.

In Danvers, widow Abigail Porter, aged 84.

In Newburyport, Gen. J. Titcomb, aged 88.

In Brighton, Mr. Sam'l Townsend, aged 71.

In France Gen. Turreau, late Minister to the United States.

In Brussels, Lt. Gen. Count Alexander Tilley.

In Virginia, Mr. John Anthony, aged 104.

In New Lebanon, Catharine Phelps, a pauper, aged 104.

In St. Ann's, Jamaica, Jan. 21, a female slave, aged 130.

In Falmouth, Jamaica, Lucretia Stewart, a free black woman, aged 130.

In Boston, Mr. John Gore, Esq. aged 46.

At Middleborough, Col. Edward Sparrow, aged 71.

In New York, during the week ending on the 25th of March, 27 persons.

In Providence, Mr. John Salisbury, aged 92.

In Plymouth, Mr. John Otis, aged 74.

In Dedham, Dr. Phillip Draper, aged 60.

In Gloucester, Mrs. Hannah Brown, aged 94.

In Newbury, Mr. Benjamin Poor, aged 94.

In Westford, Charles Proctor, Esq. M. D. aged 62.

THE

CHRISTIAN DISCIPLE.

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CHARACTER AND LIFE OF GEORGE FOX.

A PERSON of genuine candour and impartiality will be gratified in discovering evidences of piety and goodness in men of the various denominations, and in men whose opinions are different from his own. If he has been under any misapprehension in respect to the character of any one of his fellow men—if by education he has been led to form an unfavourable opinion of a good man, he will rejoice in having his eyes opened and his mistake corrected.

It is a melancholy fact that a great portion of the intelligence which people in general obtain of the characters of men who belong to a sect that dissents from their opinions, is derived through the contaminating medium of prejudice and calumny. In consequence of this, many of the best men have been regarded as the worst. What would now have been our opinions of Christ and his Apostles had our information all been derived from the reproaches of their persecutors, the unbelieving priests, scribes and pharisees! Should we not have regarded the Messiah as a blasphemer, an impostor, one who travelled about in Judea as an itinerant preacher, deceiving the people, and leading them blindfold to destruction! Such unquestionably would have been our opinions, if such only had been the sources of our information. Is it not then possible and even probable, that very false ideas are yet entertained by many of the character of George Fox, the founder of the society of Friends. For both in England and in this country our fore-fathers persecuted the Quakers; and the information which many have had of G. Fox, has been derived from the reports of persecutors, handed down from father to son.

In giving the character of a man who lived 150 years ago we have occasion to employ the testimonies of his friends, or those of his enemies. Those of enemies are seldom worthy of credit, except so far as they are in his favour. Those of friends are often more favourable than strict impartiality can justify.

In respect to G. F. we have the testimony of two men of liberal education, who were inti-

mately acquainted with him—Wm. Penn, and Thomas Ellwood. People of this country are far less acquainted with the character of the latter than with that of the former. But from an extract which will be given from Ellwood, it will appear that he was a man of intelligence and a good writer. The character of Penn is too well known to need further commendation, to entitle him to credit as a witness. Few men of the age in which he lived gave more evidence of a powerful mind, unspotted integrity, and disinterested benevolence.

Let us then hear the testimony of Wm. Penn in regard to George Fox:—

"He was," says Penn, "a man that God endowed with a clear and wonderful depth: a discerner of other men's spirits, and very much a master of his own.—In his ministry he endeavoured to open the truth to the people's understanding.—He had an extraordinary gift in opening the scriptures; and would go to the marrow of things, and show the mind, harmony and fulfilling of them, with much plainness, and to great comfort and edification.

"But above all, he excelled in *prayer*. The inwardness and weight of his spirit, the reverence and solemnity of his address and behaviour, the fewness and the fulness of his words, have often struck even strangers with admiration,—as they used to reach others with consolation. The most awful, living, reverend frame I ever felt or beheld, I must say was his in prayer. And truly it was a testimony he knew and lived nearer to the Lord than other men; for they that know him most, will see most reason to approach him with reverence and fear."

"In the establishment of discipline, he met with much opposition from many who had been his own friends." Wm. Penn in describing the conduct of G. F. under these trials, says—"He bore all their weakness and prejudice, and returned not reflection for reflection; but forgave them their weak and bitter speeches. And truly I must say, that though God had visibly clothed him with a divine preference and authority, and indeed his very presence expressed a religious majesty: yet he never abused it, but held his place in the church of God with great meekness, and a most engaging humility and moderation. For upon all occasions, like his blessed Master, he was a servant of all, holding and exercising his eldership, in the invisible power which had gathered them, with reverence to the Head, and care for the body. I write my knowledge, and not report; and my witness is true; having been with him for weeks and months together, on divers occasions, and those of the nearest and most exercising nature; and that by night and by day, by sea and by land, in this and in foreign countries; and I can truly say, I never saw him out of his place, or not a match for every service and occasion."

It is also affirmed of G. F. by W. Penn, that "he was of an innocent life, no busybody, no selfseeker, neither touchy nor critical: what fell from him

was very inoffensive, if not very edifying. So meek, contented, modest, easy, steady, it was a pleasure to be in his company. A most merciful man: as ready to forgive, as unapt to take or give offence."

His biographer, Henry Tuke, has the following remark on G. Fox. "Though some expressions which he occasionally used to those whom he considered as persecutors and enemies to the truth, might be plainer, or coarser than would now be thought proper: yet this is confined to the early part of his writings, and may be imputed to the zealous manners of the times, and to the honest indignation which he felt against all violations of conscience,—and particularly against the hypocrisy and deceit of many who opposed and persecuted him."

We may now introduce the testimony of Thomas Ellwood: "I knew him not till the year 1660: but from that time I knew him well, conversed with him often, observed him much, loved him dearly, and honoured him truly: and, upon good experience, can say, he was indeed a heavenly minded man, zealous for the name of the Lord, and preferred the honour of God before all things."

"He was valiant for the truth, bold in asserting it, patient in suffering for it, unwearied in labouring in it, steady in his testimony to it—immovable as a rock—deep he was in divine knowledge—clear in opening heavenly mysteries—plain and powerful in preaching—fervent in prayer—he was richly endued with heavenly wisdom, quick in discerning, sound in judgment, able and ready in giving, discreet in keeping counsel; a lover of righteousness; an encourager of virtue, justice, temperance, meekness, purity, chastity, modesty, humility, charity and self-denial in all, both by word and example. Graceful he was in countenance, manly in personage, grave in gesture, courteous in conversation, weighty in communication, instructive in discourse, free from affectation in speech or carriage. A severe reprover of hard and obstinate sinners; a mild and gentle admonisher of such as were tender and sensible of their failings. Not apt to resent personal wrongs, easy to forgive injuries; but zealously earnest when the honour of God, the prosperity of truth, or the peace of the church was concerned. Very tender, compassionate and pitiful he was to all that were in any sort of affliction, full of brotherly love, full of fatherly care: for indeed the care of the churches of Christ was daily upon him, the prosperity and peace whereof he studiously sought.—He lived and died the servant of the Lord."

Such are the testimonies of two eye and ear witnesses, Penn and Ellwood: witnesses perhaps as impartial as any who have written the life of a Minister of their own denomination. After all the abatement which candour can make for their attachment to the founder of their Society, and for their agreement with him in opinion, their testimony will still be strong in favour of the moral qualities of George Fox: his character will still appear very different from

that which was given him by his persecutors.

Had we room for it, the testimony of these witnesses might be corroborated by many facts and occurrences, recorded of this man: but we can give only a few particulars of his life, his ministry, and his sufferings.

George Fox was born in 1624. In his youth, such was the gravity of his mind and the purity of his morals, that some of his relations desired that he might be educated for the ministry: but others objected, and he never had many advantages for education. He however appears to have been a man of an inquisitive and reflecting mind. Conceiving that he was called of God to declare the truths of the gospel, he commenced preaching in the time of Charles I. in 1647, being then about 23 years of age.—He died in his sixty-seventh year, Dec. 13th, 1690.

In the course of his ministry he travelled through all the counties of England and Wales —some of them he visited many times. But his labours were not confined to England and Wales. He visited Scotland and Ireland, Holland and Germany, the islands of Jamaica and Barbadoes and the colonies of North America. He landed at Maryland—came as far north as Newport, in Rhode-Island—went back to Maryland, and then visited Virginia and Carolina before his return to England.

His success in gaining proselytes to his views of religion was very great. This may appear from some facts, not very honourable to his opposers. In about 13 years from the time he commenced his ministry, King Charles the II. having come to the throne, "about *seven hundred* Friends, who were *imprisoned* for their religious principles were now set at liberty." Such was the intolerance of the times under the reign of Cromwell and the reign of Presbyterianism in England! But although Charles the II. began his reign with an intention to allow his subjects the rights of conscience, this intention was interrupted by an insurrection of a sect called the *fifth monarchy men*. This occasioned a great commotion. "All dissenters, it seems, were involved in suspicion, and their meetings attempted to be suppressed." Although the Quakers had no concern in the insurrection, they were involved in the intolerant proceedings which followed. Within two years George Fox and Richard Hubberthorn made a statement to the King respecting the sufferings that had been endured by the Friends, in which they say—"that *three thousand one hundred and seventy-three persons* of their Society had been imprisoned during the Commonwealth—*thirty-two* of whom had died, and *seventy-three* still remained in prison. They also stated that since the King's restoration, *three thousand and sixty-eight* of their friends had been imprisoned, besides many other sufferings to which they had been subjected."

In addition to several instances of violent and abusive treatment, in which his own life was greatly endangered, G. Fox was himself many times imprisoned. In prison, he sometimes endured the most inhuman treatment:

in one instance his imprisonment was prolonged two years, in another three.

Integrity and *intrepidity* were perhaps the most remarkable traits in the character of this man. No threatenings, no sufferings, no terrors, were sufficient to deter him from what he believed to be his duty, nor to induce him in any case to violate his principles or his conscience. Whether in the presence of Cromwell, or of the Judges of Courts, he appears to have been as perfectly free from the "fear of men," as if they had been children of ten years old. He was often cast into prison for pretended crimes. When brought before a Court nothing could be proved against him; but the Judges, knowing that he believed all swearing to be unlawful, would tender to him the oath of allegiance; and because he would not swear, he was immediately remanded back to prison. For a great portion of the time that he was imprisoned, *refusing to take the oath* was the *only* charge against him.

To show the confidence which even his enemies had in his integrity one case out of a number may be stated. Early in the reign of Charles II. Fox was imprisoned at Lancaster upon a charge of "embroiling the nation in blood." By the intercession of some friends he was ordered to London for trial. The sheriff at first wished to impose upon him the expense of escorting him with a party of horse; but Fox refused to comply with his terms. At length the sheriff concluded to let him go without any guard, upon his giving encouragement that he would be in London on a certain day. Thus he was permitted to go, and carry the *complaint against himself* a distance perhaps of 200 miles. He appeared at the time appointed and presented the complaint. The court read it, and then he informed them that he was the man against whom that complaint was made. As the court could not try him that day, they called for a marshal to secure him; but as the prisons were full, they concluded to let him provide for himself, if he would engage to appear on the next day. This he promised with the condition, "If the Lord give me strength." Upon which one of the judges said to the other—"If he *says yes*, and *promises it*, *you may take his word?*" He accordingly appeared, and on the complaint's being read, he again acknowledged himself to be the man accused with "embroiling the nation in blood." He then reasoned with the court to show the utter improbability of the truth of the complaint, on the ground that he had been permitted to come from "Lancaster without any guard, or even giving bail for his appearance." At this time he was soon liberated.

In the year 1663 he was arrested on suspicion of his being concerned in a plot against the King. He heard of the warrant in season to have made his escape, but lest such a measure should be regarded as evidence of guilt, he suffered himself to be taken. He was tried by four justices; but no evidence appeared against him. Still to insnare and imprison him they

tendered the oath of allegiance. This he refused, and of course was sent to prison. On this ground he was continued in prison *two years*. He was several times examined, but he as often refused to take the oath. It appears to have been the custom in that day, on taking an oath, to kiss the Bible. At one of his trials when the oath was tendered, he replied, "Ye have given me a book to kiss; but the book says *kiss the Son*, and the Son says in this book, *swear not at all*. I say as the book says, yet ye imprison me. How comes it that the book is at liberty amongst you which bids me not swear, and yet ye imprison me for doing as the book bids me."

From a multitude of his imprisonments and trials one case more may be selected, which I think was the last that is mentioned by his biographer. He was imprisoned at Worcester; and on trial, by an iniquitous course of proceeding, he was sent to jail in a manner which seems to have precluded all chance for deliverance, except either by a pardon from the King, or by having the validity of his indictment tried before the King's bench. The King was consulted and was willing to grant a pardon. But as *pardon* implied *guilt* in the person who received it, Fox declined liberation on such terms. The matter was therefore brought before the King's bench, and he was removed to London for trial. The celebrated Judge Hale was then on the bench. The indictment was examined and declared void. But some of his enemies being in court, they again proposed the snare of an oath, alleging that he was "a dangerous man to be at liberty." Judge Hale replied—"I have indeed heard some such reports; but I have also heard *many good reports*."—"He therefore, with the other Judges, ordered the prisoner to be liberated by proclamation."

It is perhaps a very general opinion that the principal Quakers of the present day are much better informed and more cultivated than were their predecessors in the days of Fox. There are two ways in which this opinion may be accounted for:—

First. The prejudices against the Quakers have been gradually wearing away; they are viewed with other eyes than they formerly were; little has been known by other denominations of those who lived in the days of Fox, besides what has come to them in the form of reproach; but they have other mediums of information respecting those of the present age.

Second. The opinion is probably founded in the truth of facts. I would however ask, Of what denomination may not the same thing be affirmed? Let any one impartially read the histories of the age in which Fox lived and compare the principal characters of the several denominations, with those of the same denomination at the present time, and what will be the result? Or if he shall compare the *rulers* and the *clergy* of other denominations in that day, with Fox, Barclay, Penn and Ellwood, taking into view the disparity of numbers—what denomination will find much

ground for boasting in regard to their ancestors of that age?

Let it not however be inferred that the writer of this article has any idea that G. Fox was an *infallible* man, or that all his opinions were correct; for this is not the fact. It is believed that great injustice has been done to sects and to individuals, as well as unspeakable injury to the cause of religion, and dishonour to God, by limiting all *piety* and *goodness* to this or that sect, or connecting them exclusively with this or that human creed or confession of faith. To eradicate such ill founded and injurious prejudices, the characters of men of various denominations have been exhibited in the Christian Disciple; that people of different opinions may learn to regard each other as brethren, to seek each others' good, and approve whatever is lovely and excellent, in whomsoever it may be found.

For these purposes we have exhibited with approbation the characters of some Papists and some Protestants, some Trinitarians and some Anti-Trinitarians, some Calvinists, some Arminians and some Quakers. This however has not been done from an indifference to religious opinions, nor from a disposition to approve the errors of any sect; but from a belief that every man is accountable for his faith to God only—from a consciousness of personal liability to err,—and from a full conviction that those things which have been made the dividing points between different sects have generally been things *not essential* to a christian character, and that, in a multitude of instances, *error itself* has been made the *test* of piety and goodness.

A PLAN FOR SECURING AND REFORMING CONVICTS.

It has become a serious question, whether capital punishments are either necessary or useful, and whether some method may not be devised more beneficial both to the community and to the criminal. As all human institutions are capable of being amended, and as improvements are naturally suggested by comparing and discussing different plans; we shall give an abstract of an important article in an English periodical work,—in which Mr. Bentham's proposition to the British Parliament is brought to view:—The article referred to in the Philanthropist is entitled, "On Houses of safe custody and industry for convicted criminals." No. 3, p. 228.

The subject which has already occupied a considerable portion of our pages, we mean the use and abuse of the punishment of death, is intimately connected with the inquiry—what is to be done with the criminals whom it is our wish to save from execution?

The objects to be accomplished in the management of criminals are *two:* First, to render them unable to do mischief: Second, to give them motives to do good.

We can do nothing, we think, more calculated to convey light on this subject than to lay before our readers a short account of the ingenious species of building invented by Mr. Bentham for this purpose.

Let the reader conceive, in the first place, a circular building not covering all the space which it surrounds, but leaving a circular area vacant in the middle; that the width of the building thus extending circularly is sufficient for cells or chambers for the criminals; that there are two stories of cells one above another; these cells are open to the inside, having an iron grating instead of a wall. It is evident that an eye placed in the centrical area will command every part of the building, and place the prisoners under perpetual inspection.

Conceive another circular building to rise like a tube in the very centre of the inclosed area, having a space all around it. This is the inspector's lodge, which, being furnished with windows on every side, affords the means of looking directly into every cell.

The same cell is to serve for all purposes, *work*, *sleep*, *punishment* and *devotion*.

In this abstract many important particulars will be omitted, which relate to the construction of the building, the form of the yard and the means of securing the prisoners, to give place to Mr. Bentham's proposition. Having matured his plan he offered to take on himself the *whole expense of the building*, *fitting up and stocking*, and to provide for the convicts at 25 per cent. less than it then cost the government—upon the terms of his receiving the produce of their labour. He offered to come under the following engagements:—

1. To furnish the prisoners with a constant supply of wholesome food, not limited in quantity, but adequate to each man's desire.

2. To keep them clad in a state of tightness and neatness, superior to what is usual in the improved prisons.

3. To keep them supplied with separate beds and bedding—in a state of cleanliness.

4. To insure to them a sufficient supply of artificial warmth and light, whenever the season renders it necessary.

5. To keep from them every kind of strong or spiritous liquor; except when ordered in the way of medicine.

6. To maintain them in a state of inviolable, though mitigated seclusion, in *assorted* companies, without any of those opportunities of promiscuous association, which disturb, if not destroy, whatever good effect can have been expected from occasional solitude.

7. To give them an *interest in their work*, by allowing them a share in the produce.

8. To convert the *prison* into a *school*, and by an extended application of the principle of the Sunday schools, to return its inhabitants into the world instructed, at least as well as in ordinary schools, in the most useful branches of vulgar learning, as well as in some trade or occupation, whereby they may afterwards obtain a livelihood.

9. To pay a penal sum for every *escape*, with or without any default of his, irresistible violence from without excepted; and this without employing *irons*, on any occasion, or in any shape.

10. To provide them with *spiritual* and *medical* assistants, constantly living in the midst of them and incessantly keeping them in view.

11. To lay for them a foundation stone of a *provision for old age*, upon the plan of the Annuity Societies.

12. To insure to them a livelihood, at the expiration of their terms, by setting up a subsidiary establishment, into which all such as thought proper, should be admitted, and in which they would be continued in the exercise of the trades in which they were employed during their confinement, without any further expense to government.

13. To make himself personally responsible for the reformatory efficacy of his management, and even make amends, in most instances, for any accident of his failure, by paying a sum of money for every prisoner convicted of felony after his discharge, at a rate increasing according to the number of years he had been under the proposer's care, viz. a sum not exceeding ten pounds if the prisoner had been in the penitentiary *one* year —fifteen if *two* years—twenty if *three* years—twenty-five if *four* years, and not exceeding thirty pounds, if *five* years or upwards.

Some articles of less moment are omitted. Mr. Bentham, speaking of himself as the proposer of the plan and the contract, says :—

"The station of *gaoler* is not in common account a very elevated one: the addition of that of *contractor* has not much tendency to raise it. He little dreamt, when he first launched into the subject, that he was to become a suitor, and perhaps an unsuccessful one, for such an office: But inventions unpractised might be in want of the inventor; and a situation thus clipped of emoluments, while it was loaded with obligations, might be in want of candidates. Penetrated therefore with the importance of the end, he would not suffer himself to see any thing unpleasant or discreditable in the means."

An "Act of Parliament was passed to carry the scheme into execution."

SARCASMS OF A CATHOLIC WRITER ON DISTRIBUTING THE BIBLE.

"Our Legislature certainly acted with great wisdom and prudence, when they passed a law to erect such spacious Lunatic Asylums, as we now see raised in every county in the kingdom. At one time, I thought it would be incurring a needless expense; but if the biblical frenzy goes on, we may soon expect to see these buildings completely occupied. These gentlemen come forward and announce their intention of

establishing CATHOLIC schools, the fundamental plan of which is to EXCLUDE *every book which tends to convey any idea of the Catholic faith.* For as to the Bible, it is very well known, that by reading in that alone, the Catholic can no more be instructed in the articles of *his* faith, than the believer in the Established Church can in the Thirty-nine Articles of his religion.

"The Bible-men must excuse us, if we *do not believe* either that the *Bible is the sole rule of faith*, or that there *is any necessity* for its being distributed; for *that* can be no *common rule of faith* which admits of a *variety of interpretations*: nor can there be any necessity for distributing the Bibles in order to make men acquainted with the Christian religion; since we shall in vain look for it among the means which its Divine Author provided as sufficient for the establishment and propagation of his system.

"In forming a society for distributing Bibles, the Church of England has signed its death-warrant, unless at the same time that it puts the Bible into the hands of self-interpreting readers, it will furnish each of them with a pair of Church-of-England spectacles, to enable him to see clearly the Thirty-nine Articles in the sacred volume. I might add, that if each one is to *teach himself* the doctrines of Christianity, ministers of religion will soon become an almost useless branch of society. I would therefore suggest to the Bible-men, in order to render their work complete, to give the book, when they distribute it, a new title, viz. *Every man his own Parson.*

"The Catholic pastors can instruct and do instruct their people, at the present day, in the manner they have instructed them in all days since those of Christ, much better than these lay Evangelists can teach them with the help of Bibles, though they stereotyped all the linen in Ireland into Bibles; and the labouring poor of Ireland, without a single Bible in a village, know more of the revealed truths of the gospel, and can give a more rational, as well as a more detailed account of them, than the same class of people can in this country, which the *Bibliomanists* boastingly call THE LAND OF BIBLES.

"We, of the *old school*, shall continue to think as the whole body of Christians thought for 1500 years, *and as nine out of ten in that body still think*, that as Christianity was first taught and established before that part of the Bible which contains the distinguishing doctrines of its Divine Founder was even written, *so it might have been propagated and continued to the end of the world, had the Bible never even made its appearance among Christians.*"

These extraordinary paragraphs are published in a work called the "Orthodox Journal, or Catholic Intelligencer," and copied into the Evangelical Magazine, with the title "Bibliophobia," to retort the Catholic use of the word "Bibliomania," as applied to the zeal of Bible Societies. But whether such retorts of reproachful terms are not "rendering evil for evil, or railing for railing," is a ques-

GOD which Christians should seriously consider.

It is remarkable that this Catholic writer should so readily admit that the "Articles of *his* faith"—or, "the Catholic faith," are not to be obtained from the Bible. But so far as Catholics are blinded by the prejudices of their education they are objects of pity and not of contempt. How far Protestants are blinded by a similar influence should be to them a matter of humble inquiry; and if they have been *made to differ*, by being more highly favoured, they should remember that *they have nothing but what they have received.* As this consideration excludes all ground for "boasting," it should also exclude all feelings of contempt towards brethren who have not enjoyed equal advantages.

CHILDREN CATECHETICALLY TAUGHT TO SIN.

Judge not that ye be not judged.

As a perfect contrast to this precept of our Saviour, I shall bring to view a precept of Mr. Thomas Vincent, contained in his "Explicatory Catechism, or Explanation of the Assembly's Shorter Catechism:"—

"Question. What should we judge of them that deny that there are three distinct persons in one Godhead?

"Answer. 1. We should judge them to be *blasphemers*, because they speak against the ever glorious God, who hath set forth himself in this distinction in the scriptures. 2. To be *damnable heretics*: this doctrine of the distinction of persons in the unity of essence being a *fundamental truth*, denied by Sabellians, Arians, Photinians, and of late by Socinians, who were against the Godhead of Christ the Son and the Holy Ghost: among whom the Quakers are to be numbered, who deny this distinction."

It may be doubted whether there is any doctrine by which one denomination of Christians has been distinguished from another, which is so dangerous to the souls of men, as this *practical* doctrine taught by Mr. Vincent.

As the Pastoral Letter of the Synod of Philadelphia involved in censure, not only several whole sects of Christians, but many persons who belong to their own denomination; so the censure of Mr. Vincent involves not only all avowed Anti-Trinitarians, but probably the greater part of professed Trinitarians. For all the various classes of *modal* Trinitarians have been as far from believing that God is really three distinct persons, as was Sabellius, Arius, Socinus, or George Fox.

This mode of teaching children to violate one of the plainest precepts of the Messiah, will account for the bitter enmities which have existed between different denominations of Christians—for the vile and abusive language with which sermons and various publications have been disgraced—for the odious

opinions which have been entertained of all who have dissented from a *barbarous phraseology*, which has been preferred to the simple language of the gospel—for the perils with which free inquiry has been accompanied—for the slow progress of light and truth, and for the various modes of persecution.

By this one passage in Mr. Vincent's Catechism, probably thousands, and tens of thousands have been taught and influenced to regard the whole of *five sects* of Christians as "*blasphemers*" and "*damnable heretics.*" Yet of these five sects, whom children have been thus taught to judge, abhor and calumniate, there have probably been thousands and tens of thousands who will be acknowledged by the Saviour as his humble followers.

The reader of the Christian Disciple will remember the character of Richard Reynolds, which was given in the last No. from the Christian Observer. Let him then consider how pernicious must be the consequences of teaching children to despise and calumniate such men. At whose hands will the blood of these children be required, should they be ruined by such instructions! I shudder when I reflect on the fact that such instructions have ever been popular in our country, or in any other.

Can it be wonderful that people who have been thus taught from their cradles, should be unable to see evidences of piety and goodness in persons of any denomination, which they have been accustomed to abhor? Or that they should be able to prove, to their own satisfaction, that men of their own party are much better than other people? Or that they should mistake a burning and malignant zeal against their opponents, for the fervour of that *love which worketh no ill to its neighbour?*

If it were my aim to ruin children—to lead them into a course of self deception, and to render them a curse to community, I hardly know what method would be better adapted to accomplish the purpose, than to infuse into their minds such sentiments and such prejudices against Christians of every denomination but their own.

FAMILIAR CONSIDERATIONS, ADDRESSED TO PARENTS, ON THE DUTY OF REQUIRING THEIR CHILDREN TO STUDY THE HOLY SCRIPTURES.

For the Christian Disciple.

The importance of forming an acquaintance with the Sacred Volume, will not, I think, at the present day be called in question by any who believe, that it was *given by inspiration of God*, and that its contents are *profitable for doctrine, for reproof, for correction, and for instruction in righteousness*, fitted to make men *perfect, thoroughly furnished unto all good works.* And to those who admit, that youth is the season for acquiring knowledge and for forming the character, it cannot be necessary to

prove that the Bible should be put into the hands of children at a very early age.

But although these truths are obvious and commonly admitted in speculation, every one who has formed the slightest acquaintance with the character of the present age, must be convinced, that this branch of a Christian education is very generally neglected, not only in our schools, but in private families, and by those too who profess to be Christians, and from whom better things might be expected.

It is my design in the following pages to examine the reasons, which are most commonly given for this neglect; and I hope I shall be able to show, that they do not form a sufficient apology.

Why is it then that so many Christian parents, who in other respects honour their profession, neglect so plain, so important a duty as that of instructing their children in the knowledge of the Scriptures?

If we mistake not, they do it on some such pretence as the following:

1. They have no leisure to be devoted to the subject, and are constrained, however unwillingly, to leave their children to the care of others—they provide for them the means of education, and persuade themselves, that nothing more is required at their hands. They send them to school; but do not encourage them in their studies by their counsels and assistance, or by discovering any interest in their improvement: and for this neglect they plead the want of time.

We have no doubt that this passes for a sufficient apology with many, who yet cannot plead any uncommon pressure of business; who can find leisure for attending to less important duties; who find time to spend in places of public resort, or in social visits at the houses of their friends; who are blessed with health and a competency, and have no occasion to make any extraordinary exertions to procure the necessaries and conveniences of life. We cannot believe then, that they are in earnest when they allege the want of time—the hurry of business—the press of worldly cares, as an apology for this neglect. Were there *first a willing mind* we are confident that opportunities would easily be found. At least we should suppose, that, on one day in the week, they might throw off the shackles and be free to give their attention to the moral and religious instruction of their children. Should they go about it in earnest they would find, that the expense of time and labour would be much less than they had anticipated; and they would be surprised to learn how much could be accomplished, and in how short a time.

2. Others perhaps excuse their neglect, by maintaining the false and dangerous position, that the study of the Scriptures may be omitted with safety, till their children shall arrive at the years of discretion and shall be able to understand their meaning and to appreciate their worth. They think it sufficient, till that period arrives, to furnish them with books of amusement; or, at least, to provide for their instruction in the vari-

ous branches of human learning. The Bible is regarded as a book above their years; and the study of it is consequently postponed to a later period of life.

To all such we can only say, that they discover a lamentable ignorance of the nature of habit, and act in direct opposition to that maxim of Scripture and common sense: *Train up a child in the way he should go, and when he is old he will not depart from it.*

But consult the voice of experience: that cannot lie. Do you find it easier in fact to begin at the age of *fifteen* than of *five?* Is the mind better disposed to receive and to relish and to digest the truths of revelation, after it has first become habituated to more earthly food? Are your children more under your control; are they more humble, more docile, more ingenuous and undissembling, when approaching the borders of manhood, than while they were in childhood and youth? After you have neglected their earliest years, can you summon resolution even to attempt their religious instruction? Are you not ready to despair of success, and to complain that they are grown stubborn, and self-willed, and quite out of the reach of parental influence? What says experience? Let her be consulted, and we venture to predict, that she will give no countenance to the opinion, that the season of youth may be suffered to pass without planting the seeds of religious instruction.

3. There is another excuse more plausible than either of those before mentioned, which we propose to consider somewhat at large. You plead the difficulty of the task of teaching, where there is no inclination to learn. You put the Bible into the hands of the young; but you cannot prevail upon them to study, what is to them so dull and uninteresting. You find that they are better pleased with books of entertainment, and that trifling childish stories are more adapted to their infant understandings and volatile spirits. Hence you too hastily conclude, that there is some unconquerable aversion in the youthful mind to sacred literature, and although it gives you pain to see your children unacquainted with the sacred volume, you deem it impracticable to inspire them with a love of it, and leave them to gather from conjecture, or conversation, or an occasional attendance on public worship, all the knowledge they will ever possess of the doctrines and duties of the Christian religion. How imperfect this knowledge must be it is not difficult to conjecture. What can they learn from conversation, in which religion has so small a share? or from the religious discourses, which they sometimes are permitted to hear; but which you take so little pains to impress upon their minds? You must be convinced, that they will grow up in a most deplorable ignorance of what it most concerns them to know; an ignorance of themselves and of God, of their duty and high destination. You must be convinced too, that something ought to be done to remedy the evil complained of; an evil, which, from some cause or other, has vastly increased

since the days of our fathers; and which, if not checked soon, threatens to render the Scriptures a useless collection of writings, which none but the learned few can understand. Yes, in this enlightened age, and when copies of the Bible are found in all our families, in a language which we can all understand, it is an undoubted fact, that the present generation falls very far short of those which have preceded it in the accuracy and extent of their knowledge of the revealed will of God. The days have gone by when the reading of a portion of Scripture was a stated exercise at morning and night; when the Bible was not only talked about, but read and studied; when it was thought to be an essential part of a Christian education to make the young familiar with its heavenly contents; and when out of the mouths of babes and sucklings praise ascended to the throne of God.

We shall not be understood to undervalue the improvements of modern systems of education. Neither are we blind to the faults of our fathers. They had their defects; and we have ours. But we are constrained to admire, and we ought to emulate, their habitual, persevering efforts to make themselves familiar with the word of God, and *to bring up their children in the nurture and admonition of the Lord.* We may accuse them of being righteous overmuch; we may declaim against their bigotry and intolerance; and may pride ourselves on the liberality and refinement and learning of the age in which we live; but we ought to blush with shame, when we reflect on their vast superiority over us in that knowledge which confessedly is the most important of all—the knowledge of the Holy Scriptures.

We say then that something ought to be done to wipe away the reproach, which fastens itself upon so many Christians of the present age—the reproach of leaving religion almost out of sight in the education of the young—the reproach of suffering them to grow up in an almost total ignorance of a book, which is confessedly divine; which they believe to be a perfect standard of truth and duty, and a sure guide to a glorious immortality. And I am persuaded that something *may* be done, if only the attention of parents and preceptors can be called to the subject. For, although there may be in the human heart a natural repugnance to spiritual things; and although the young more especially are exposed to numerous temptations to think light of religion; I am fully convinced, that, if the proper methods were adopted, the study of the Bible might be rendered as interesting as that of almost any other book. It is the opinion of all fair and judicious critics, that, even if we overlook its claims as the *word of God*, no other book whatever contains such admirable specimens of excellence in almost every species of composition; that the historical parts are written in a style of the most captivating simplicity; that never bard sang more divinely, than the sweet songster of Israel; that nothing in all

the writings of the ancients can be compared for true sublimity to the hallowed strains of Isaiah or of the exile of Patmos; and that the parables of our Saviour are some of the finest specimens of moral painting, which the world ever saw.

And can it be pretended with any degree of plausibility, that no means can be devised for rendering such a book interesting to the young?

Rather let us suppose, what is far more likely to be true, that, where a reluctance to read the Scriptures is discovered, it arises principally from some fault in the mode of instruction, and not from any want of interest in the book itself, or from any unnatural aversion in the pupil to the delightful lessons it contains.

[Something more relating to this subject may be expected in a future number.]

CAPITAL PUNISHMENTS.

For the Christian Disciple.

The public attention seems lately to have been turned to the question of the right of society to inflict capital punishment. This question was much agitated in Europe in the latter part of the last century. The Marquis *Beccaria*, in his elegant treatise on crimes and punishments, and *Voltaire*, in an essay on the same subject, discussed it with much ingenuity; and urged the policy, and developed the numerous advantages of its abolition. How honourable would it be to *America*, if this great desideratum could be effected in this country.

H. Calkoens, an eminent lawyer in Amsterdam, and the celebrated *Michaelis*, maintained the lawfulness and utility of capital punishments: the former in an elaborate work on the means to prevent and punish crimes, inserted in the 4th volume of the memoirs of the *Soc. Floreant. Liberales Artes:* and the other in a preface to the last volume of his commentary upon the Mosaic Laws, published at *Gottingen*, in April, 1775. These writers were followed and their position supported by *Filanger*, in *La Scienza della Legislatiune*, Tom. iii. part 2, chap. 29. Although these writers endeavoured to weaken and refute *Beccaria's* arguments by subtle distinctions; and it must be confessed that, in some respects he has taken untenable ground; yet, upon the whole, the chief force of his reasoning remains in its full strength.

None of *Beccaria's* antagonists consider general usage a sufficient justification of this power: nor do they appeal for support to the Law as promulgated *Gen.* ix. 6. considering that this declaration is not to be extended beyond the limited period for which it was given. But they nevertheless insist upon the lawfulness and usefulness of this stretch of power in some cases.

To meet these apologists upon their own ground, I do not hesitate to say, that men did not, nor can it ever be pre-

sumed that they did, surrender to society the right to punish any crime against the community with death. The fallacy of the reasoning then, because man in a state of nature has a right to defend himself and his property, even at the expense of the life of an unjust aggressor, therefore he may transfer to the society over his own life,——is too glaring to deserve a serious discussion. Nor do I perceive that there is more solidity in the argument, that because I may divest myself of a part of my natural liberty, with a view the better to secure the more essential parts, in favour of the society at large, and may clothe it with a power of compelling me by corporal punishments to submit to its laws, therefore I can dispose of my life also; and the society may consequently take it; whereas in no case was such a power originally vested in individuals.

Self defence is the basis, on which any one may repel an unjust aggressor, even with the loss of his life, in a state of nature. But this power does not originate in any abstract right, mutually given or assumed; much less inherent in the nature of man. Neither is the act justifiable after the aggressor is disarmed, or disabled from doing further injury. I acknowledge that a premature death may sometimes be the consequence of corporal punishment or severe imprisonment: but this acceleration is no necessary consequence of the infliction. It would not therefore be in the contemplation of individuals, when agreeing to enter into the social compact for their mutual benefit.

It is a mere arbitrary assumption that because, when moderate punishments prove insufficient for the well being of society, more severe ones may be employed in order to obtain the chief object of the association;—therefore, when nothing else will answer the purpose, a final recourse to capital punishments is unavoidable. In the same manner, the torture, the wheel, and other cruel punishments may claim adoption. But this precarious assertion is also built upon the assumption, that such a right could be and actually was vested in the society at large: while it assumes as proved, that capital punishments have a greater efficacy in the prevention of crimes, than any other corporal punishment, or even imprisonment.

This will appear in a still clearer light, if the chief arguments in favour of capital punishments are impartially considered.

1. The certainty of death, and the immediate presence of its horrors.

Daily experience shews that this impression is generally very weak. It is but the pain of an instant, passing off as in hanging, in the twinkling of an eye. Unprincipled and hardened offenders, without respect for themselves or affection for their friends, are not softened by its certainty: while more unhappy individuals, who by the excitement of a sudden provocation, or a temptation too violent to be withstood, have committed a crime, are benumbed by a lurk-

ing hope of reprieve or pardon. Compare this with the impression of an inevitable certainty of a severe corporal punishment or perpetual imprisonment, without the hope of pardon; and believe, if you can, that capital punishments would have a happier effect on the public morals. Although I would not absolutely shut the door against pardon in every case, I would wish the prerogative to be exceedingly limited. It should, in each instance, be sanctioned by the highest judicial tribunal: nor should it ever be granted on light or frivolous grounds.

Will it be said that a sense of the shame and disgrace of a public execution and an infamous death, makes a deeper impression on the mind, than perpetual confinement can produce? Is the culprit under the sentence of the law, anxious for his character after death? Is he distressed at the sufferings of his relatives and acquaintance?

It will hardly be urged in favour of capital punishments, that the culprit may be brought into a salvable state, by the ministrations of a priest, during the few hours previous to his death. Whereas he might, in a solitary cell, be humbled by remorse, arrive in time to serious and improving reflections; he might repair and atone for his wrongs, by listening to wholesome advice, by correcting his erroneous views, cultivating his intellectual faculties, and subduing and controlling his irregular passions. But it is feared that he may commit new crimes—certainly not during his confinement. If this be temporary, and he returns to the paths of vice, let the next imprisonment be for his life. Is it not a mischief to the community, and an act of cruelty, to prevent a crime by inflicting death?

2. The public benefit is not promoted, nor is satisfaction procured to the injured party, by the death of the malefactor. What satisfaction, or what redress, can the murderer give?

The first object of a wise legislator, is to secure the infractor of the laws, and to prevent him from perpetrating further crimes. It is true, this is effectually done by the death of the culprit: but it may be done as effectually by a rigorous confinement. In this manner too, satisfaction to the injured party is rendered in some degree attainable. In the other mode it is made impossible. Further, the death of the malefactor may often cause a new mischief to the community, and even sometimes to those whom he had offended. It may be the loss of an excellent mechanic, or [illegible]man of great learning and knowledge, who if secured might remain in some respects useful to the public, to the offended individuals, and perhaps to his own destitute family.

I know it is pretended that the chief object of punishment, that of deterring others from crime, is obtained by the infliction of capital punishments. But who sees not that this is a fruitless attempt? What impressions are usually excited in the minds of the crowd assembled at a public execution? horror of the deed?—a firm resolve not to tread in the same steps? No; it is compassion, and it

cruelty be a part of the infliction, it is compassion for the sufferer, mingled with horror at the law, or those whose duty it is to administer it.

Another baneful consequence of capital punishments often exhibited, is, that the people become familiar with them:—while confinement remains a perpetual and dreadful beacon. The important point is, that no crime remain unpunished, and that no prospect of a pardon easily obtainable, take from punishment its influence, and harden the offender: and it is a matter of experience, that in the proportion that punishments are more severe, and more frequently inflicted, crimes are usually more common. Look at *France* for one example, while among the Arabs in *Muscat*, where theft and homicide are punished by imprisonment, those crimes are said to be less known than in any other country upon the globe.*

* This article is supposed to have been written by a foreigner, who has for some years been a resident in a neighbouring state, and who is venerable both for age and learning. We hope his reflections will be duly considered.

SPRING.

So many expectations are answered, so many hopes excited, so much life revived, and so much beauty and pleasure manifested at the return of Spring, that it cannot be ungrateful to any one to have his contemplations directed to this charming season of the year.

The first sentiment excited by the return of Spring is the faithfulness of God. When after the apparent death of nature, when all has been long chilled and frost bound, and the impatient husbandman begins to look for the first motions of returning warmth and life, how delightful is the sentiment excited by the first indications of awakening nature. God then has not forgotten us! He remembers his ancient promise, that "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter shall not cease."—This sentiment of satisfaction which is most sensibly felt when the Spring has been long delayed, is in some degree impaired by the constant regularity which we have long witnessed. How pleasing must it be to every reflecting mind to find this admirable order preserved, and our dependence upon it re-assured!

Besides the faithfulness and providence of the Supreme Author of nature, the return of Spring seems to exhibit him in all the fulness of his beneficence and the inexhaustible variety of his love to his creation. What an universal movement of gladness and expectation commences with this season! What an overflow of animation and joy! What a generous exhiliration takes place throughout nature, when God reneweth the face of the earth! The frosts, melted by the breath of Spring, let go their long imprisoned waters. The soil yields and moves under the mellowing influences of the sun. The teeming earth pours forth her innumerable varieties

of life. Then every living creature becomes conscious of a more animated existence; organized beings of every description exhibit indications of a superior life; and animate nature seems to be approaching to the limits of vitality. The fields and forests exhale a breathing fragrance, and show an increasing pomp of vegetation. The meads invite the flocks and herds to luxuriate in their soft and generous abundance. The peopled air too is in motion. The time of the singing of birds is come. All the hearts of the various tribes of animals seem touched with exultation, impatient to show forth the pleasure which they feel, and to call on man to rejoice with them, and praise him who satisfieth the desire of every living thing. Every thing in this delightful season of the year, calls on man to unbind his heart from the chains of selfish passions, and to loosen the sweet influence of his benevolent affections. Every thing calls on him to come forth, and enjoy the bliss of the reviving world. Every thing invites him to give up his heart to God, the boundless spirit, the unremitting energy; and share with him, whose name is love, the joy of beholding his creation happy.

In this season of the year how refreshing is it to the debilitated and confined to taste the sweetness of the air! Now the sick whose heart is not a stranger to the love of God, sees a promise of his future care in every bud that opens, and hears a whisper of his mercy in every breeze that reaches his almost languishing senses. Every thing tells him that God still animates and blesses his creation. Every thing reminds him that "he giveth power to the faint, and to them that have no might he increaseth strength."

Before we turn to another topic, let us stop and observe the goodness which is manifested in the gradual opening of the year. Here nothing is abrupt, nothing unexpected. The days gradually lengthen. The sun mounts every day a little higher. The air becomes more tepid. The field gradually acquires its soft green hue. The various labours of the season succeed in easy and appropriate order. And every thing seems accommodated to the convenience of man. What comfort, what healthy what protracted and ever renewing pleasure is thus provided! If the sun were to pour at once on us his midsummer flood of light and heat after the cold of winter, we should faint and sicken under his overwhelming warmth. The productions of the earth would vegetate and fade in the same season. Now, man has time to accommodate himself to the expected changes of the year, and to adapt alike his labours and his hopes to the growth and progress of vegetation.

Again. Who can go out and observe the tender herb just shooting, and the timid blossom opening itself to the yet doubtful gales, and not feel the dependence of all nature upon the great controller of the year?

All yet is promise; all yet is expectation: but who can reflect, without awe and reverence profound, that before to-morrow's sun arises this exuberance of life may be checked,

and a chilling frost have converted the laughing face of nature into a dull and wrinkled sadness; and the proprietor of many a vast domain have looked as dead and joyless as his fields. When we think how much is suspended on a slight variation of the temperature of the air, a variation imperceptible perhaps to the nicest senses; how much hope may be blasted, how much beauty faded, how much want and distress occasioned, by the interrupted warmth of the Spring—can we avoid feeling the nothingness, the vanity of man! Who does not feel the justice of the rebuke of God to Job, and forcibly apply it to the insensible proprietor of the products of the earth—"Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?" Give God, then, who alone can do it, and protect and prosper the products of the year, thy reverence, thy confidence, thy prayers, and thy thanksgivings. If thou couldst send forth thy spirit and renew the desolated earth and revive the withered Spring, thou mightest venture to forget the Almighty; but independent of him thou hast no power, and if he withhold his rain and his dew, or send his blighting frost or mildew, thy strength and wisdom, thy industry and labour are all in vain.

These thoughts suggest another common reflection, the resemblance between the Spring of the year and the youth of human life. How many topics of compassion does this single idea suggest! The tenderness, the delicacy, the danger of the season in both; the necessity of early attention, of assiduous cultivation, of careful direction, of support and pruning, of repressing luxuriance, and of guarding the young fruit from exposure and plunder; and afterwards, the ample reward which the cultivator receives in the maturity of his tender charge.

There is one view of the subject, however, in which we are all concerned. The progress of the Spring indicates to the reflecting mind that the will of God is that every thing should advance to perfection. All nature seems now to be in progress. Every day gives birth to some new leaf, or flower, or fruit. The plants shoot upwards towards the sun. The trees add to their last year's strength and verdure. The animals grow and multiply. And the earth, fertilized, watered, and quickened, is prepared to pour forth her autumnal treasures and crown the year with plenty.

Does not this shame the sloth and inactivity of man; man who has an eternal year before him, and everlasting progress offered to his ambition! See the plants aspiring towards that luminary which warms and quickens them! O let us open our hearts to that intellectual light of the world, the Sun of righteousness, and aspire towards heaven! Let us rise every day higher from the earth; and bear in rich abundance the fruits of righteousness which are to the praise and glory of God. Finally, Christians, can you look out upon nature thus resuscitated and reanimated, and not feel a secret intimation of the most sublime and soothing of human hopes, the idea of immortality? Is it

fanciful, or presumptuous, or unphilosophical, to see in reviving nature a type and emblem of the reanimation of the millions of human creatures that have been committed to the grave? However the cool and sterile reason of the philosopher may deride this analogy, it will force itself on the mind of every man that has heard of Jesus Christ's revelation, that wise interpreter and expositor of nature and of providence. Surely, when we find an Apostle venturing on this similitude, and describing the change of this corruptible into incorruptible, speaking of the death of man like the apparent death of the seed, and declaring of his body that though sown in weakness it shall be raised in power, though sown a natural body it shall be raised a spiritual body in that glorious regeneration when mortality shall be swallowed up of life,—it is no longer imagination, it is truth, it is reason, it is duty, to discern in the revival of the year the approach of that universal Spring of human existence, when all that now seems lost shall come forth in renovated beauty and celestial vigour.

Is it then forbidden to take the pensive and outcast mourner abroad, and bid him mark the transformation of which nature is full? To bid him observe the awakening activity of the torpid animals, the evolution of innumerable insects, the upshooting of ten thousand plants, the germination of millions of seeds long since dropped corrupted and forgotten; and then to ask him, if that genial power which recovers nature from such an universal death, left man only to perish unrevived—man only to remain in the everlasting winter of annihilation?—He cannot believe it. Every flower that opens, every blade that germinates, every insect that flutters, every mite pregnant with life that floats upon the air, inspires him with another hope. "It is not the will of my Father who is in heaven (said the first born from the dead)—It is not the will of my Father that one of these little ones should perish."

Let the Spring of hope bloom in the heart of the afflicted; and let all creatures capable of feeling the inspiration of this season, capable of discerning the indications of intelligence and goodness in the return of this genial season, join the general song of praise to Him who wakes all the life, and upholds all the spirits, and warms all the breasts, and lights all the minds, and inspires all the hopes which are found throughout his creation; praise, "Him first, him last; him midst, and without end!" B.

NEAL'S HISTORY OF THE PURITANS.

Mr. Charles Ewer and William B. Allen and Company are reprinting, at a great expense, "The History of the Puritans, or Protestant Non-conformists, from the death of Queen Elizabeth to the beginning of the civil war in the year 1642: with an account of their principles; their attempts for a further re-

formation in the church; their sufferings; and the lives and characters of their principal divines. In five volumes. By DANIEL NEAL, M. A. A new edition, revised, corrected and enlarged, by JOSHUA TOULMIN, D. D. To which are prefixed, some Memoirs of the life and writings of the Author."

Two volumes of this American edition have already been published, and it is hoped that the publishers will be encouraged by a liberal subscription for the work. In some future Numbers of the Christian Disciple a more particular account of the History than can now be given, may be expected. At this time we shall make but a few observations.

Mr. Neal, the compiler of the History, was an eminent dissenting minister, cotemporary with Watts and Doddridge. Perfect impartiality is not perhaps to be expected of any historian in writing the history of his own denomination—especially if it embraces a series of severe trials, suffering and persecutions on account of religious opinions. To good men, on opposite sides of a controversy, the same facts and occurrences are often viewed in a very different light. This is a circumstance which, probably, is seldom duly considered either in writing or reading. It is not to be supposed that Mr. Neal was free from prepossession; still it is believed that he wrote with *integrity of heart*, and that it was his *aim* to be *faithful in his narrations*, and *impartial in his statements*.

To the people of New-England the "History of the Puritans" must be very interesting, as it unfolds that melancholy state of things in England which occasioned our forefathers to leave their native land, to expose themselves first to the perils of the ocean, and then to the perils of a wilderness, inhabited by beasts of prey and savage men. This History must also be interesting to those who wish to be informed respecting the first efforts for a reformation from popery in the land of their ancestors—the intolerant principles which prevailed in that country in former ages, and the rise and progress of religious and civil liberty. Perhaps no person of intelligence can read the History of the Puritans without being astonished at the general blindness which formerly prevailed among every denomination of Christians, in respect to the rights of conscience, and the means which were adopted to support opinions, and to promote religion;—and if he be pious, as well as intelligent, it is hardly possible that he should fail of being deeply affected with the mercy of God to the people of this country, in regard to the extent in which civil and religious liberty is now enjoyed by the several denominations.

A GOOD STORY.

"THERE is," says Erasmus," a trite little story that exhibits an example in private life, which it might not be amiss to follow when the state is in danger of involving itself in a war-

There were two near relations who could not agree on the division of some property which devolved to them. Counsel were retained, the process commenced, and the whole affair was in the hands of lawyers. The cause was just on the point of being brought on—war was declared. At this period one of the parties sent for his opponent and addressed him to the following purpose :—

'In the first place, it is certainly unbecoming, to speak in the most tender terms of it, that two persons united like us by nature, should be dissevered by interest. In the second place, the event of a lawsuit is no less uncertain than the event of war. To engage in it, indeed, is in our power: to put an end to it, is not so. Now the whole matter in dispute is 100 pieces of gold. *Twice* that sum must be expended on notaries, on attornies, on counsellors, on the judges, and their friends, if we go to law about it. We must court, flatter and fee them; not to mention the trouble of dancing attendance and paying our most obsequious respects to them. In a word, there is more cost than worship in the business, more harm than good; and therefore I hope this consideration will weigh with you to give up all thoughts of a lawsuit. Let us be wise for ourselves, rather than these plunderers; and the money that would be ill-bestowed on them, let us divide between ourselves. Do you give me one moiety from your share, and I will give you the same from mine. Thus we shall be clear gainers in point of love and friendship, which we should otherwise lose; and we shall escape all the trouble. But if you do not choose to yield any thing to me, why then I cheerfully resign the *whole* to you, and you shall do just as you please with it.—I would rather the money should be in the hands of a friend, than in the clutches of these insatiable robbers. I shall have made profit enough by the bargain, if I shall have saved my character, kept my friend, and avoided the plague of a lawsuit"

"The justice of these remarks, and the good humour with which they were made, overcame the adversary. They therefore settled the matter between themselves, and left the poor lawyers in a rage.

"In the infinitely more hazardous concerns of war, let statesmen condescend to imitate this instance of discretion.—Who but a madman would angle for a vile fish with a hook of gold!" *Antipolemus, p* 78–81.

If men would thus wisely count the cost beforehand, they would *seldom* go to law, and *never* make war.

A NOBLE MONUMENT.

From the Friend of Peace.

In past ages the world has been in the habit of bestowing its highest praises on martial deeds, and the warrior has been regarded as the glory of the human race. But a revolution in

public opinion has commenced. Men begin to see that the BENEFACTORS of mankind, have higher claims than *destroyers*.

Perhaps on no occasion has this change of opinion been more apparent than in the respect which has been shown to the memory of Richard Reynolds, of the society of Friends, who died at Cheltenham in England, Sept. 10, 1816. Like his Lord and Master he literally "went about doing good," relieving the wants and distresses of his fellow beings. When he fell, England felt the shock, and people of all ranks and all denominations united to bewail the public loss, and to do honour to the memory of one who had long shone as a light in the world and as the FRIEND OF GOD AND MAN.

Many years prior to the decease of this good man, "On hearing of Lord Nelson's victory at Trafalgar, the late worthy John Birtill of Bristol, placed a marble tablet in a private chapel, in his dwelling house, bearing this inscription:—

JOHN HOWARD,
JONAS HANWAY,
JOHN FOTHERGILL. M. D.
RICHARD REYNOLDS.

"Not unto us, O Lord! not unto us, but unto thy name be the glory."

Beneath some ample hallow'd dome,
The warrior's bones are laid;
And blazon'd on the stately tomb
His martial deeds display'd.

Beneath a humble roof we place
This monumental stone,
To names the poor shall ever bless,
And charity shall own:

To soften human woes their care,
To feel its sigh, to aid its prayer;
Their work on earth, not to destroy,
And their reward—their Master's joy.

After the death of Richard Reynolds the people of Bristol, the city of his late residence, formed a charitable institution to perpetuate his memory, with the name of REYNOLDS COMMEMORATION SOCIETY. This institution is perhaps the noblest MONUMENT which was ever raised to the memory of a man. In reference to this tribute of respect James Montgomery wrote the verses entitled A GOOD MAN'S MONUMENT;—from which we select the following lines:—

When heroes fall triumphant on the plain;
For millions conquered, and ten thousands slain,

For cities levell'd, kingdoms drench'd in blood—
Navies annihilated on the flood;
The pageantry of public grief requires
The splendid homage of heroic lyres;
And genius moulds impassion'd brass to breathe
The deathless spirit of the dust beneath,
Calls marble honour from its cavern'd bed,
And bids it live—the proxy of the dead.

Reynolds expires, a nobler chief than these;
No blood of widows stains his obsequies;
But widows' tears, in sad bereavement, fall,
And foundling voices on their father call.

Not in the fiery hurricane of strife,
'Midst slaughter'd legions, he resign'd his life;
But peaceful as the twilight's parting ray
His spirit vanish'd from its house of clay,
And left on kindred souls such power imprest,
They seem'd with him to enter into rest.

Go build his monument:—and let it be
Firm as the land, but open as the sea.
Low in *his* grave the strong foundations lie,
Yet be the dome expansive as the sky,
On crystal pillars resting from above
Its sole supporters—*works of faith and love.*

One simple altar in the midst be plac'd
With this, and only this, inscription grac'd,
The song of angels at Immanuel's birth,
'Glory to God! good will, and peace on earth.'

Let sentiments like these be diffused through the world,—let children be early and perseveringly taught to venerate such benevolent men as Richard Reynolds, and to regard with pity and horror the destroyers of mankind; then a new state of society will be introduced—the strongest motives to war will lose their fascinating power, and the custom will sink into general contempt and oblivion.

INTELLIGENCE.

NEW-YORK REPORT ON THE CONDITION OF THE POOR OF THAT CITY, AND THE CAUSES OF THEIR DISTRESS.

The committee, appointed by the general meeting of the several ward committees in New-York, held at Harmony Hall, on the twenty-second of February, to inquire into the present state of want and misery among the poor of this city, and to devise some plan to prevent, as far as possible, a

recurrence and increase of these evils: *Respectfully report in part:*—

That the investigation, which has taken place during the late inclement season, and the inquiries necessarily made for regulating the supplies that have been afforded to the poor, have demonstrated, that the extreme sufferings owing to the want of provisions, fuel, and clothing, have at least equalled in degree, and in respect to numbers have far exceeded, any thing of the kind that has ever before occurred in this city.

If we recur to the state of the poor, from year to year, for ten years past, we find they have yearly increased greatly beyond the regular increase of population. At the present period there is reason to believe, from information received and from the visiting committee in the several wards, that fifteen thousand, men, women, and children, equal to one seventh of the whole population of our city, have been supported by public or private bounty and munificence!!

In viewing this deplorable state of human misery, the committee have diligently attended to an examination of the causes which have produced such dire effects. And after the most mature and deliberate reflection, they are satisfied that the most prominent and alarming cause, is the free and inordinate use of *spirituous liquors*. To this cause alone may fairly be attributed seven eighths of the misery and distress among the poor of the present winter; one sixteenth to the want of employment, owing to the present distressed state of trade and commerce; and the remaining portion to circumstances difficult to enumerate, and which possibly could not be avoided.

It is impossible to contemplate the subject referred to the committee without feeling its importance and the difficulties that must be encountered in any attempt to remove the evils stated. In every view it is plain to demonstration, that unless some effectual plan can be devised for lessening the use of ardent spirits, it will be in vain to expect that the number of poor will be lessened, or that their morals can be reformed.

There is no one thing that appears to the committee to require a more prompt and effectual remedy than the evil resulting from the numerous licenses granted for retailing spirituous liquors. In December, 1809, as appears by a report of a committee of the Humane Society, the number of licenses granted in this city by the commissioner, amounted to eighteen hundred.—And by information obtained by the same committee from the mayor of Philadelphia, the number of licenses granted in that city, for keeping taverns, including beer-houses and shops to sell liquor by retail, was one hundred and ninety; and that in the county of Philadelphia, (comprehending the suburbs of the city, several considerable towns, and villages, and a large tract of country,) there are two hundred and forty.—Your committee beg leave to reiterate the sentiments advanced in the report of the committee before mentioned, that the bare statement of these facts is sufficient to prove the existence of an evil at once disgraceful and injurious to this city; and the more the subject is investigated, the more enormous and destructive does that evil appear. It causes or aggravates the misery and poverty of most of the labouring poor; and thus yearly the number of applicants for public and private bounty, are increased. It fills the list of unfortunate debtors maintained by the Humane Society: it crowds the almshouse, the hospital, the state and the city-prisons. In little shops, situated generally throughout the city, these liquors are retailed, and every artifice is employed to entice the labourer and the poor man to squander in intoxication those earnings with which his family should be supported. Hence these petty taverns exhibit perpetual scenes of riot and disorder. Hence law-suits and criminal prosecutions. Hence, that day, which religion and the laws of our country has set apart for the worship of God, is openly profaned in houses of this description, liquor is constantly sold on that day in defiance of the law. Those enormities, so fatal to the health and morals, and frequently to the life of the individuals who commit them, and so contrary to law, both human and divine, cannot but be disgraceful, and undoubtedly will prove ruinous to the people among whom they are tolerated. This

fatal vice enervates the mind, sours the disposition, inflames the passions, produces insanity, renders the heart callous to the feelings of humanity, and leads to neglect of wife and children, who are often left to want the common necessaries of life; and to this country it furnishes death with more victims than all other causes of premature mortality. Many of these considerations acquire additional force, when the form of our government and the political institutions of our country are taken into view: as the annals of history attest, that almost every free state of antiquity lost its liberty in consequence of the corruption of the poorer classes of its citizens; and scarce an instance can be found of a popular government which survived the morals and manners of the people. Surely, then every one, who is interested in the preservation of the peace, the welfare, and the liberty of his country—every one who reflects on the spirit, the laws, and sanction of the holy religion which he professes, must be impressed with the necessity of the duty of endeavouring to arrest the progress of so destructive a vice, and to restrain the practice of unnecessarily granting licenses for the express purpose of furnishing to our fellow-citizens a poison so fatal and so baneful in its effects.

In order to exhibit the immense wants occasioned to the community by the practice which is the subject of our present research, a calculation has been made of the sum yearly squandered in this city by the baneful use of ardent spirits. The number of houses licensed for the purpose is computed to be eighteen hundred—Suppose that each of these retail to the amount of two dollars and fifty cents a day (which will evidently appear to be a very moderate assumption,) the sales in this article will amount to 1,642.500 dollars per annum, worse than squandered in the course of the year. If this sum were laid out in flour, it would, at the rate of ten dollars per barrel, purchase 164,250 barrels; a quantity sufficient to supply the whole population of New-York with bread for the same space of time. If the sum of one dollar be added thereto, (which yet must be deemed moderate,) the sum would then be sufficient to purchase 300,000 loads of wood: a quantity sufficient to supply the whole city and county for that period. Thus it would appear that the money, which is idly thrown away in drams, would be sufficient to furnish, not only the poor, but the whole population of this city, both with bread and fuel throughout the year.

An additional lamentable circumstance which cannot be too forcibly impressed on the mind of every member of the community is, that the children of the poor are employed and constantly sent by their parents to these tippling houses for the purpose of procuring liquor. Thus the rising generation of the poor are initiated into the principles and the practice of immorality; they become habituated to profane cursing and swearing, and every species of vice is thus rendered familiar to their minds. A melancholy prospect is thus presented of what must be expected from the rising generation when they arrive at years of maturity, contaminated and polluted as they must be in their progress to manhood, by every kind of profligacy, which can render them not only useless, but pernicious members of society.

EXTRACTS FROM THE SIXTH ANNUAL REPORT OF THE BRITISH AND FOREIGN SCHOOL SOCIETY.

FRANCE.

With a mingled feeling of satisfaction and regret, your committee must now direct your attention to France; the country from which such encouraging and promising information was communicated to the last two General Meetings.

The delight which has been experienced by every friend of truth and religion—at the zeal and ardor with which the most enlightened and benevolent men of that country espoused the cause of Universal Education, and at the rapid progress which was made in the establishment of schools on the British system—must naturally be considerably diminished by the late de-

termination of the French Government to abandon the liberal principles on which they set out; to shut the door of the new schools against children of all those parents who cannot conscientiously consent to have them educated under the direct influence of all the peculiar tenets and practices of the Roman Catholic Church.

Every additional inquiry which those really liberal men and philanthropists, who compose the "Society for Elementary Instruction" formed at Paris, have made, give new proofs of the neglected state of popular education in that country; and set the great extent of the advantages likely to result from a general adoption of the British System, in a still clearer light.

From the Report of that Society, read at their General Meeting on the 19th of February last, it appears that two thirds of the children of age to attend schools, amounting at all times to upwards of two millions, are growing up in ignorance; and, of the whole mass of the inhabitants of France, about sixteen millions are unable to read or write

Your committee are, however, far from considering the progress which has been made towards spreading the British System in France as useless. They can still rejoice at having been the means of transplanting it; being firmly persuaded that thereby benefits have been bestowed on France, which neither time nor circumstance will be able entirely to destroy. Masters have been trained and qualified, by Mr. Martin and his associates, for carrying on the great cause. In fact, the system has been exhibited to the view of the French nation; and your Committee feel assured, that its simplicity, beauty, and economy, will appear so evident to the quick and lively perception of that people, that its ultimate success is infallible.

SWITZERLAND.

Your Committee have been informed by Dr. Marcet, that many enlightened individuals in Switzerland are at this moment engaged in promoting schools upon the British System.

Mr. Pictet, brother of the learned and amiable Professor of Geneva, has, by his truly patriotic and noble example, kindled a zeal, which your Committee trust will produce most gratifying results.

This gentleman was the Swiss Plenipotentiary at the late Congress; and defended the interests of his country with such talents and success, that on his return, the Council of Geneva voted him a national present. This he declined to accept; but requested that the intended sum might be applied as the commencement of a fund, which might be afterwards increased, for the purpose of establishing a National School on the model of the British Free Schools, the organization of which he offered to superintend. The Council of Geneva acceded to his plan; and, thus seconded by the Government, and by all the persons of education and public spirit in that city, no doubt is entertained of his complete success.

ASIA.

On account of the loss of our invaluable Secretary, at the very time when he was about to arrange his materials for the Report, the information respecting the proceedings of the Society in foreign parts will be much more scanty than would otherwise have been the case.

Favourable accounts have been received from the European Settlements in Asia, where the British System has been applied; and that highly respectable Society for Baptist Missions, which has so nobly exerted itself in aid of the views of the British and Foreign Bible Society in India, has engaged Mr. Penny, one of the Masters educated in the British System, to go out in one of the first ships to India, in order the more perfectly to establish this efficacious and economical plan, in the numerous Schools which the Baptist Missionary Society have erected in that country; and to train Teachers for carrying their truly Christian and highly benevolent designs to the greatest possible extent, by the judicious regulations which they have adopted. While they avoid every thing which could hurt the feelings or shock the prejudices of the natives, they are now actually diffusing light and knowledge among those who have for ages sat in darkness, to an extent unexampled in the annals of civilization; and are thereby preparing the minds of the heathen to understand

and receive the sublime truths of our holy religion.

HAYTI.

Your Committee cannot deny themselves the satisfaction of noticing the efforts which are now made to introduce and spread civilization, by the only method which can be successfully attempted—an improved and universal religious education in the new kingdom of Hayti.

The philanthropist watches, with a peculiar attention, and not without considerable anxiety, the steps by which we hope and trust the people of that interesting country are gradually emerging from the miseries of oppression and the horrors of destructive warfare; and what is better calculated to encourage these hopes than the observation, that the Chief of that nation seems to be convinced that the surest means of healing the wounds of long protracted warfare and sanguinary conflicts, of establishing and strengthening the social ties, and of introducing happiness, are to be found in the general diffusion of knowledge, and the dissemination of the scriptures?

The following passage is quoted from his public Proclamation in the Gazette of Hayti.

"History informs us, that every people, before they were civilized, were plunged in the darkness of barbarism; that they became civilized, after a lapse of time, only by the introduction of knowledge, the fruit of instruction and experience. To acquit ourselves of the first debt of Government, Public Instruction has eminently engaged our attention. We have requested from other nations, learned Professors and skilful Artists of every kind, to introduce into the kingdom the sciences and arts.

"The Professors and Artists who come to devote themselves to the instruction of youth, shall be effectually encouraged and protected They shall experience complete toleration. The difference of nation, or of religion, shall form no motive of exclusion. We shall attend to nothing but merit and abilities. The deserving man—no matter what the country which gave him birth, what the creed in which he has been trained—shall always be well received, and shall enjoy the advantages of safety and protection which our laws accord to strangers of all nations inhabiting the kingdom.

"Haytians!" he cries, as he approaches the conclusion, "twenty-six years of revolution, as yet without example in the history of the world, thirteen of independence gloriously obtained, have purchased these great events. No, we are not the same persons! What a prodigious change has been effected in all that surrounds us! Formerly, with humble brow with eyes attached to the ground, assimilated to the brutes, crouching to the lash of the tormentor, we lived indeed, but we were dead to the universe; we had faculties, but those faculties were crushed under the load of servitude and of ignorance! The cry of liberty was heard—we burst our chains. With elevated front, with eyes directed to the heavens, we can contemplate the works of Divine Munificence! Restored to the dignity of man and society, we acquire a new existence; our faculties unfold themselves; a new career of happiness and glory is opened before us. Almighty God! superior Arbiter of the Universe, thanks be to thee forever! receive our vows and our devotion! Ye virtuous philanthropists, friends of humanity! contemplate your work, the fruit of your cares and labours. Redouble, if that is possible, your zeal, your activity, in the cause of the human race. The Haytians will justify your generous endeavours by living facts and examples.

"In vain, hereafter, will the detractors of the human race urge their sophisms and exceptions: instead of answering, let us march with rapid strides towards civilization. Let them, if they please, contest the existence of our intellectual faculties, affirm our partial or total inaptitude for the sciences and arts: let us answer them by irresistible arguments; let us convince the impious by facts and examples, that the Blacks, in like manner as the Whites, are men, and the workmanship as well as they, of Omnipotent Wisdom."

Agreeably to these views, the king of Hayti has commissioned some distinguished philanthropists in this country, not only to engage proper persons to form a complete seminary of education, calculated to teach all the

branches of art and science, and adapted to the richer classes, but also to obtain what asssistance is practicable for affording education to the great body of the people : and this Society has also been called upon to aid this excellent cause, by supplying Masters for Elementary Schools.

In this region, therefore, a new field appears to be opened And if it is an undeniable fact, that the British System is peculiarly calculated to surmount the great difficulties that oppose themselves to the introduction of knowledge where it has before been quite neglected, and that its acquisition will not require great expense of time or money—how important an instrument may it not become, in the hands of Divine Providence, to a large community of those of our fellow men, who have too long been considered as incapable of being raised to the dignity of men, to the invaluable blessings of civilization, and to the ability of strengthening their faith, hope, and charity, from those sacred oracles which, by divine aid, were destined to become the means of salvation for them as well as for ourselves !

ORDINATIONS.

In Marshfield, the Rev. Martin Parris.

At St John's Church, Providence, April the 13th, Rev. Jonathan Wainwright, resident at Cambridge, was admitted by the Rt. Rev. Bishop Griswold, to the Holy Order of Deacon.

At Chatham, Rev Stephen Raymond.—Rev. Mr. Shaw, of Eastham, made the Introductory Prayer ; Rev. Mr. Thompson, of Rehoboth. preached the Sermon ; Rev. Mr. Lincoln, of Falmouth, made the Consecrating Prayer ; Rev. Mr. Burr, of Sandwich, gave the Charge ; Rev. Mr Simpkins, of Brewster, addressed the Church and Society ; Rev. Mr. Johns, of Orleans, expressed the Fellowship of the Churches ; and Rev. Mr. Hayward, of Barnstable, made the Concluding Prayer.

OBITUARY.

In Hanover, N. H. John Wheelock, L. L. D. President of Dartmouth University.

In Boston, Caleb Bingham, Esq.

In Philadelphia, Rev. Emmanuel Nunez Carvalho, pastor of the Hebrew Congregation.

In Saco, Hon. Cyrus King, late member of Congress.

In Richmond, Virginia, Ebenezer Preble, Esq. of Boston.

In Roxbury, Con. widow Deborah Armstrong, aged 63 : she fell into a well while drawing water, and was drowned.

In West Chester, Penn. Lewis Pennock, aged 92, a respectable member of the Society of Friends.

In Palmer, Deacon Alpheus Converse, aged 65 : On his way to his barn, he dropped down and expired in a few minutes.

In New-York, Richard Fisher, aged 28, in a fit of insanity brought on by intemperance, went down a chimney where he died from suffocation.

In Boston, Mrs. Mary, wife of Mr. George Gould, aged 36—burnt to death by her clothes taking fire.—— Miss Clarissa, daughter of John Wells, Esq. aged 19 Mr. Wells has lost four children in five months, of consumption, between the ages of 17 and 27.

APPOINTMENT.

Professor Day, of Yale College, has been chosen President of that Institution.

Candidates for the Ministry.

Mr. David Reed, Cambridge.
" Jonathan P. Dabney, do.
" Samuel Gilman, do.
" Hiram Weston, Duxbury.
" Thomas Savage, Cambridge.
" Seth Alden, do.

PEACE SOCIETY OF MAINE.

On the 31st of January a respectable Society was formed in Portland, by the name of "THE PEACE SOCIETY OF MAINE". The following gentlemen were elected as officers of the Society.

Rev. JESSE APPLETON, D. D. *Pres't.*
Hon. MATTHEW COBB, *Vice-Pres't.*
S. LONGFELLOW, Jr. Esq *Treasurer.*
Hon. SAMUEL FREEMAN, *Cor. Sec'ry.*
Mr. E. H. COBB, *Rec. Sec'ry.*
Rev E. PAYSON,
Rev I. NICHOLS,
Hon. PRENTISS MELLEN,
SIMON GREENLEAF, Esq. } *Trustees.*

NOTICE BY MESSRS. WELLS AND LILLY.

THE time having expired for which the undersigned agreed to print and publish the Christian Disciple, and the work having been transferred to J. T. BUCKINGHAM as printer and principal agent, in connexion with WEST & RICHARDSON as publishers,—the subscribers and agents are hereby informed that the Bills issued the last year, and all the accounts which remain unpaid, are now to be settled for the editor, with his agents, at the Bookstore of WEST & RICHARDSON, No. 75, Cornhill.

WELLS & LILLY.

Boston, May 10, 1817.

NOTICE BY THE EDITOR.

THE Editor of the Christian Disciple has occasion to inform the patrons, agents, and subscribers for the work, that the accounts are now in the hands of JOSEPH T. BUCKINGHAM as printer and principal agent, in connexion with Messrs. WEST & RICHARDSON as publishers. On a recent examination of the books it has been found that a *large majority* of the subscribers have been punctual in their payments; for which the Editor presents his grateful acknowledgements. But he has reason to regret that a considerable number of the subscribers appear on the books as indebted for all the volumes of the work from its commencement, and others as indebted for two or three volumes prior to the present year. In conducting such a work some mistakes are to be expected; and the Editor cannot but fear that some of those who appear on the books as indebted for *three* or *four* years, prior to 1817, have either failed of receiving their copies, or of being credited for money which they have paid. For it seems hardly credible that men of reputation, integrity and benevolence, would continue, *four* or *five* years, to receive such a work, *at the expense of the Editor*, without paying any part of the very moderate price at which the copies are distributed. But if any have been thus negligent, they are entreated to consider, whether this is doing to others as they would that others should do unto them,—and whether they are not in duty bound to make *immediate payment*. As the Editor aims to conduct the work on the principles of peace and good will to men, it would be painful to him, if any other than pacific measures should be necessary to collect the money which is due. He therefore earnestly requests of all who have been delinquent, that they would adopt such measures for settling their accounts as the laws of equity and benevolence require.—It will be remembered that the pay for the fifth volume will be due on the delivery of the next Number.

May, 1817.

THE

CHRISTIAN DISCIPLE.

No. 6. JUNE, 1817. Vol. V.

REVIEW OF DR. CAMPBELL'S ADDRESS TO THE PEOPLE OF SCOTLAND.

"An address to the people of Scotland upon the alarms that have been raised in regard to popery, 1779. By George Campbell."

From this address it appears that a motion had been made in the British Parliament for the repeal of certain acts which infringed the rights of Roman Catholics, and exposed them to suffering. This motion had excited great alarm among protestants, and particularly in Scotland. A cry of danger had been raised, and much agitation produced. A motion had also been made in the General Assembly of the Presbyterians to have them employ their influence with the Parliament against the repeal of those acts. The motion was at first rejected, but Dr. Campbell supposed that it would be renewed at the next meeting of the Assembly; and as it was not probable that he could attend the meeting, he published his views of the subject in the Address now before us.

The Address is such as might have been expected from the powerful mind and amiable temper of the writer, on a subject in which his heart was deeply interested. It is divided into three chapters, with the following titles "I. The doctrine of the gospel in regard to persecution, particularly of persecutors. II. The conclusion, to which sound policy would lead us in regard to the toleration of Papists. III. The proper and Christian expedients for promoting religious knowledge, and repressing error." A methodical review of the several parts of the Address will not be attempted. Our object is to exhibit some sentiments and remarks which may be useful to all the readers of the Disciple.

The first chapter commences with the following paragraph:

"The name of *persecutor* is justly become so odious that I know no sect of Christians who do not disclaim the character with abhorrence. Even Papists will not confess that they persecute. By their own account they only administer wholesome severities, for recovering those who have swerved from the truth, or, if irreclaimable, for deterring others from following their pernicious courses—for defending themselves against their

machinations, and for giving timely check to the contagion of heresy. These, say they, are purposes the most salutary imaginable. They maintain farther, that what is done in support of truth, however cruel it may appear, is not persecution; that those punishments only deserve to be branded with that appellation, which are employed in defence of error. But as they are always in the right, they can never be in hazard of inflicting these."

Such is the plea of Papists to evade the charge of persecution. Can better reasons be assigned by any other sect for their abuse of such as dissent from their opinions? "Other parties, says the Doctor, do not with equal arrogancy claim infallibility; but often with greater inconsistency they exact such a respect to their decisions, as can be vindicated only on the supposition that they are infallible."

The Dr. gives his own definition of persecution in the following words:—"The true definition of persecution is, to distress men, or harass them with penalties of *any kind*, on account of an avowed difference in opinion or religious profession. It makes no material odds, whether the distress be inflicted by legal authority, or by the exertion of power altogether lawless.—Nor does the greater or less severity of the punishments make any difference but in degree."

After commenting on several passages of Scripture to show that every degree of persecution is inconsistent with the spirit of the gospel, he observes:—

"The disciple ought doubtless to be formed on the amiable pattern exhibited by his Master, whose character it was, as delineated by the prophet, that he would not contend, nor raise a clamour, nor make his voice to be heard in the streets; that he would not break the bruised reed, nor quench the smoaking flax: who was not less eminent for all the mild and gentle virtues, humility, condescension, candour, humanity and benignity, than for those which excite higher admiration, patience, purity and justice—not to mention the most comprehensive benevolence or love."

"Is it not most natural to think that a cause will be best supported by the same means by which it was founded, and by which it received its first footing in the earth? Ought there not to appear in the servant some portion, some traces of the spirit of his Master? To the dispensation of the gospel, which is the dispensation of grace, mercy and peace, ought there not to be a suitableness in the methods employed to promote it."

"But, say our opponents in this argument, popery is a superstition so baneful as not to deserve any favour, especially at the hands of protestants. Its intolerance to them and persecuting spirit, if there were nothing else to accuse it of, would be sufficient to justify the severest treatment we could give it: This treatment to papists could not be called persecution, but just retaliation, or a necessary means of preventing perdition to ourselves."

Such were the protestant pretexts for intolerance towards papists. But to this kind of

reasoning the Doctor replies:— "Let popery be as black as ye will. Call it Beelzebub if you please. It is not by Beelzebub that I am for casting out Beelzebub, but by the spirit of God. We exclaim against popery, and in exclaiming against it, we betray but too manifestly that we have imbibed of the character for which we detest it—the most unlovely spirit of popery, and with the arms of popery we fight against popery."

Having urged the command of Christ, "Love your enemies," &c. the Dr. remarks:—"I am not ignorant that there are Christian commentators, who by their glosses elude the force of the plainest precepts of our Lord, much in the same way that the Jewish rabbies invalidated the commandment of God. Christ, say such, does not mean in those expressions, the enemies of our nation, much less the enemies of our faith; it is only personal enemies he is speaking of." To which the Dr. replies, "*That all sorts of enemies are included, there is not a shadow of room to doubt.*"

A more abominable, or more dangerous perversion of scripture was perhaps never made than is now in view. What! shall a Christian be required to love a few personal enemies if he happens to have such, and still be allowed to hate whole sects, or whole nations of his fellow beings! The turn given to this command by those deluded "commentators," was evidently made with a design to accommodate the command to the popular customs of the age in which they lived—*war* and *persecution*. But with equal ease it may be accommodated to *duelling*, and to every species of revenge and murder.

In the second chapter we have a passage which claims the most serious attention of the ministers of the gospel:—

"The sense of what became a minister of the New Covenant, a preacher of good will to men, was so strong on the minds of the primitive Christians, that when our religion came first into favour with the magistrate, it was looked on universally as a becoming action in ministers, to use their good offices in behalf of an unhappy creature who had exposed himself to the stroke of public justice, whenever any favourable circumstances could be pleaded in extenuation of his crime. But in no case whatever was it thought suitable that he should interpose to call for vengeance. That the servant of the Prince of peace should prove a peace maker, mediator and intercessor, was entirely consonant to the nature of his office; but that he should interpose as an avenger, or as an instigator of others to vengeance, or to violent and vindictive measures, was considered as a practical denial of the Lord that bought him, who came not to destroy men's lives but to save them; and as what suited more the character of that being whom they called the adversary and accuser of the brethren."

Happy will be the day when such sentiments shall become universal.

In the last chapter, having stated the proper and Christian expedients for promoting knowledge and repressing error, the Dr. made the following pungent remarks:—

"We are very zealous without doubt, and so are the papists; and what does their zeal mostly, and ours too, amount too? Just to this, that we can be persuaded to do any thing for God's sake, except to love God and our neighbour. Of all tasks this is the hardest. For the sake of God, men will divest themselves of humanity; and to advance their church, will sacrifice every remain of virtue, will even turn assassins and incendiaries. But how few in comparison can be persuaded, for God's sake, to make a sacrifice of their pride, of their revenge, of their malice, and other unruly passions? Who can be induced to be humble, to be meek, to be humane, to be charitable, to be forgiving, and to adopt their Master's rule of doing unto others, as they would that others should do unto them."

We have no desire to divert the readers attention from these important sentiments of Dr. Campbell by any remarks that we are capable of adding. "He that hath ears to hear let him hear."

INQUIRIES RELATING TO THE MODE OF REDEMPTION.

"It is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners,"—that "we have redemption through his blood, even the forgiveness of sins." But is it not equally true that there have been great mistakes as to the mode of redemption? And is it not very possible that great mistakes are still prevalent?

The greater portion of people in Christendom are probably hoping to be saved by Jesus Christ. This is true, not only of his professed disciples, but of many who pay little regard either to the principles or the practice of religion. Of those who profess to be his disciples, how many are there who bear scarcely the least resemblance to him, and whose hopes of salvation are little disturbed or weakened by the most flagrant violations of his laws, or a practical disrespect to his example? Do not such facts afford ground for suspicions that gross and dangerous misapprehensions have been imbibed as to the nature of the Christian religion and the mode of redemption? If we hope for salvation through Christ why do we not follow him? If we regard him as the light of the world and a Divine Legislator, why do we not *obey his precepts?* If we believe that he came to redeem us by his blood, why do we not show our gratitude? If we think there is forgiveness with God through him, why do we not repent that our sins may be blotted out?—Must there not be some mistake in our views of redemption which encourages a hope that will finally make us ashamed?—a hope that we can be saved without obedience to the gospel!

The different sects of Christians all hope for salvation through the same Mediator

all profess to be the disciples of the same Master—of him who has required love one to another as the distinguishing badge of his friends and followers. All profess a sacred regard to his laws which forbid censorious judging, wrath, clamor and reviling; and which require that men should be kindly affectioned—forbearing one another and forgiving one another. Yet is it not a fact that multitudes who make this profession, can bite and devour and revile their brethren, and even imagine that, in so doing, they display a commendable zeal, and evince their love to Christ and his religion?

All the nations of Christendom profess that religion which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy"—a religion which absolutely forbids revenge and rendering evil for evil. Yet how incessantly from year to year, and from age to age, have these nations been employed either in destroying one another, or in preparing for the work of murder and destruction! Have not all the benevolent precepts of the gospel been so explained and tortured, as to give place among Christians to the vilest custom which ever existed even among savages?—A custom which embraces every thing that is abominable, which authorizes the indulgence of the most diabolical passions, and which employs the basest means for the worst of purposes!

For such manifest inconsistency there must be some cause; and is it not probable that some fatal delusion, respecting the mode of redemption, accompanies a supposed faith in the Messiah, and a hope of salvation through his blood? Had it been the avowed object of the Saviour in laying down his own life, to procure a license for his followers to shed each others blood with impunity, what worse might have been expected of Christian nations than they have actually done? And is it not time for Christians to look to themselves and to search out the mistakes which have encouraged such a fatal course of inconsistency?

May it not justly be supposed that those views of redemption which have the greatest tendency to produce a conformity of temper and practice to the precepts and example of Christ are the most likely to be correct, and the most safe for mankind? And as the views of redemption which have been entertained, have been so ineffeacious in respect to producing conformity to Christ, ought we not to institute a serious inquiry, whether other views would not have a more salutary influence?

Is there no reason to fear that Christians of different sects, have too commonly laid an undue stress on an assent to opinions which have little if any tendency to reform either the heart or the life? Has it not been common with many of various sects, to rely on a belief in their respective distinguishing tenets, as better evidence of genuine religion or a good heart, than the proper fruits of the spirit—"love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance?" On what other ground than this can we account for the blindness of partizans of one sect in re-

gard to the evidences of piety in those of another? From what other source proceeds such observations as the following?—"He is indeed a man of amiable temper and exemplary morals; but he appears to be a stranger to genuine religion."—"That man has many excellent qualities, he is benevolent, kind, and strictly honest in his dealings, and zealous in religion in his own way; but I see no evidence that he was ever brought to the feet of Christ."—Yet perhaps by the same person, one of his own sect is regarded as a very good Christian, who gives little evidence of love to God or man, unless it may be found in the overflowings of party zeal, and a disposition to censure men whose walk is a hundred fold more exemplary than his own. How often is it apparent that a mere dissent from some party and inexplicable dogma is regarded as greater evidence of a wicked heart than all the principles and all the spirit of revenge and war! One man may *boast* that he has slaughtered a dozen of his fellow men, and without any change in his principles or temper, he may be received as a very good man, an exemplary disciple of a meek and lowly Saviour. Another man against whom there is no ground of complaint, excepting his dissent from some party opinion, is denounced as an enemy to Christ and his religion; and the most uniform course of piety, meekness and benevolence, is not sufficient to cancel the supposed defect in his creed, or to give him a place among men of true religion! What can this be but delusion, or *darkness which ought to be felt?*

The preceding paragraphs are designed as preparatory to future inquiries respecting the mode of redemption, or how it is that sinners are redeemed and saved by Jesus Christ.

EXTRACTS FROM BISHOP WATSON'S LETTER TO DR. BUCHANAN.

"TWENTY years and more have now elapsed since in a sermon before the House of Lords, I hinted to the then government, the propriety of paying regard to the propagation of Christianity in India; and I have since then, as fit occasions offered, privately but unsuccessfully, pressed the matter on the consideration of those in power. If my voice or opinion can in future be of any weight with the King's Ministers, I shall be most ready to exert myself in forwarding any prudent measure for promoting a liberal Ecclesiastical Establishment in British India;—it is not without consideration that I say a *liberal* establishment, because I heartily wish that every Christian should be at liberty to worship God according to his conscience, and be assisted therein by a teacher, at the public expense, of his own persuasion.

Whether it be a Christian duty to attempt, by lenient methods to propagate the Christian religion among Pagans and Mahometans, can be doubted, I

think by few; but whether any attempt will be attended with much success, till Christianity is purified from its corruptions, and the lives of Christians are rendered correspondent to their Christian profession, may be doubted by many; but there certainly never was a more promising opportunity of trying the experiment of subverting Paganism in India, than that which has for some years been offered to the government of Great Britain.

The morality of our holy religion is so salutary to civil society, its promises of a future state so consolatory to individuals, its precepts so suited to the deductions of the most improved reason, that it must finally prevail throughout the world. Some have thought that Christianity is losing ground in Christendom. I am of a different opinion. Some ascititious doctrines, derived from Rome and Geneva, are losing ground amongst learned men; some unchristian practices, springing from ignorance, bigotry, intolerance, selfsufficiency of opinion, with uncharitableness of judgement, are losing ground among all sober-minded men; but a belief in Jesus Christ, as the Saviour of the world, as the medium through whom eternal life will be given to all who obey his gospel, is more and more confirmed every day in the minds of men of eminence and erudition, not only in this but in every other Christian country. From this praise I am not disposed to exclude even France itself, notwithstanding the temporary apostacy of some of its philosophers from every degree of faith. I cannot but hope well of that country when I see its National Institute proposing for public discussion the following subject; "What has been the influence of the Reformation of Luther, on the political situation of the different states of Europe, and on the progress of knowledge?" especially when I see the subject treated by Mr. Villers, in a manner which would have derived honour to the most liberal Protestant in the first state in Europe.

It is not to be denied, that the morals of Christians in general fall far short of the standard of Christian perfection, and have ever done so, scarcely excepting the latter end of the first century. Yet notwithstanding this concession it is a certain fact that the Christian religion has always operated to the production of piety, benevolence, self-government and the love of virtue among individuals, in every country where it has been received; and it will every where operate more powerfully, as it is received with more firm assurance of its truth; and it will be every where received with more firm assurance of its truth as it is better understood; for when it is properly understood, it will be freed from the pollutions of superstition and fanaticism among the hearers; and from ambition, domination, and secularity among teachers."

REMARKS.

The sentiments contained in these extracts were, we believe, the fruits of impartial investigation. The writer was a learned, eminent and aged Bishop of the Church of England. The candour, frankness and independence displayed in his

writings, entitle him to the esteem of all good men.

"Whether any attempt" to propagate the gospel among the heathen "will be attended with much success, till Christianity is purified from its corruptions, and the *lives of Christians* are rendered correspondent to their Christian profession" is a question which, at this day, deserves the serious attention of every believer in Great Britain and America. If the friends of Christianity are at the expense of sending it among the heathen, it is certainly desirable that it should be communicated to them as free from "corruptions" as possible. But how are we to discover and set aside these corruptions? Not by a pertinacious adherence to "human formularies and systems;" not by shutting our eyes against every ray of light which arises in the church; not by the cry of *heresy* against every opinion which does not agree with what we have received by tradition from the Fathers: But by indulging and encouraging the spirit of inquiry and biblical criticism, that we may clearly ascertain "what the spirit saith to the churches" and to mankind.—Having thus discovered what God has revealed, let this be the standard of our faith and our practice. And let nothing be accounted essential to the character of a disciple of Jesus but what he has made so, either in his own ministry or that of his Apostles.

FAMILIAR CONSIDERATIONS, ADDRESSED TO PARENTS, ON THE DUTY OF REQUIRING THEIR CHILDREN TO STUDY THE HOLY SCRIPTURES. *Continued from p. 144.*

For the Christian Disciple.

We maintain then, that it is not true, that children may not feel interested in reading the holy scriptures; that, on the contrary, we have only to adopt the proper course, and all, who have minds to understand and hearts to feel, will necessarily be attracted by the charms of devotional, moral, and pathetic sentiment, which they will there find scattered in such liberal profusion.

Show me a youth, who can read without interest and without a desire to read again and again the affecting story of Joseph, as related in the last part of the book of Genesis, and I should not hesitate to pronounce him void of taste and quite insensible to moral beauty. It is as natural for the mind to be pleased with beautiful sentiment, as for the eye to be charmed with a beautiful landscape. No effort need be made. As soon as the object is presented we involuntarily love or admire. We have only to suffer nature to act freely, and she will faithfully execute her part. We have only to give ourselves up to the guidance of unperverted feeling, and we instantly and without effort are disgusted with what is base, and attracted by what is virtuous and lovely and of good report.

I shall now proceed to state

and illustrate *several rules* to be observed in instructing youth in the knowledge of the holy scriptures. These rules we regard as of essential importance; and, although the observance of them may not be followed by all the good we could wish, we hope at least, that the experiment will be made, and the course recommended, pursued, till time and experience shall *show you a more excellent way.*

First Rule. *Recommend to the attention of your children, first of all, those parts of scripture, which are the most simple and easy to be understood.*

It is unreasonable to expect, that their attention can be engaged, if, as is too often the case, they are required to read what really excites no ideas whatever in their minds. It is impossible for either young or old to love or admire, unless they first have formed some idea of the objects, which are to excite the sentiments of admiration or love: and we have no doubt, but that much of the distaste for the reading of the scriptures, which is known to exist, may be traced to the indiscreet practice of requiring young people to read the whole bible in course, and, by this means, keeping them occupied for a long time on portions, which are absolutely as unintelligible *to them*, as though they had been written in an unknown tongue. We do not call in question the authenticity of any part of the sacred volume, or maintain that we are at liberty to pronounce any one page of revelation unimportant in itself: but we are sure that very many pages are unimportant to children and to some who are advanced in years, and for this reason more especially, that they are not and cannot be understood. It is a maxim established by common consent, although unfortunately it is not often reduced to practice in our treatment of the young, that we must *understand* what we read in order to receive instruction and benefit therefrom.

Now in a book of such magnitude as the bible,—a book of such remote antiquity, the parts of which were written on such various occasions and for such various ends,—a book which you can read only in a literal translation from languages, which differ essentially in their structure from our own,—a book, in short, which is filled with perpetual references to manners and customs, which have long since grown into disuse,—I say, in a book of such a character, it would be unreasonable in the highest degree to expect, that all should be plain and level to the understandings of children.

I shall be better understood if I come to particulars. There are then certain portions of the inspired volume, which, simply on account of their obscurity, we think it most injudicious to recommend to their attention. *The ceremonial laws of the Jewish code* are decidedly of this character. I can hardly conceive of a surer mode of producing a disrelish for reading the scriptures, than that, which I believe to be pretty common among many christian parents, of requiring their children to read, chapter after chapter in the order in which they are

placed, the books of Leviticus and Numbers, as well as parts of Exodus and Dutreonomy.

What ideas can young children form of the nature of those rites and ceremonies with a descriiption of which those books are principally filled ?

Indeed, supposing it possible that they could gain a *perfect acquaintance* with those ritual observances which have now become obsolete, we might still doubt whether it would profit them. But at present it is sufficient reason for saying they ought not to be read by children, that they are quite above their comprehension.

Nor do we think it proper at an early age to read such difficult parts of scripture, as *the book of Job, the writings of the Prophets,* or *the doctrinal parts of the Apostolical Epistles.*

In all these, every candid person must acknowledge, that there are many things hard to be understood. They are excellent in themselves ; but quite above the understandings of ordinary youth. They are inspired writings ; but they were composed not for children, but for grown men : and reason teaches to accommodate mental as well as corporal food to the capacity which is to receive it. Children must be fed with milk and not with strong meat ; for as yet they cannot bear it

Ask any child of a good understanding, under the age of ten years, after reading a chapter from the sublime writings of Isaiah or Ezekiel, whether it has formed any definite ideas of its meaning, and I believe the answer will be invariably the same.

How can young children gain any knowledge or receive any good impressions from studying some of those very difficult chapters contained in the Epistle of Paul to the Romans or in that to the Galatians ? How will they be able to understand the Revelations of St. John, or perceive the moral of the book of Job, or put a spiritual meaning on the terms and descriptions found in Solomon's Songs ?

You will not I trust understand me to maintain that children must absolutely read nothing but what is perfectly intelligible to them. I mention this caution now ; and I shall have occasion to refer to it again, and to explain my meaning more fully under the second Rule.—But what I intended to assert was this, that, other things being equal, you should begin with those parts of scripture, which are most simple and plain.

In a following number, we will state our second Rule, and then show how they are both to be applied.

THE LITURGY OF THE JEWS.

"*Shemoneh Eshreh—The Eighteen Prayers.*"

FIRST PRAYER.

"BLESSED be thou, O Lord our God, the God of our fathers, the God of Abraham, the God of Isaac, the God of Jacob, the Great God, powerful and tre-

mendous, the High God, bountifully dispensing benefits, the Creator and Possessor of the Universe, who rememberest the good deeds of our fathers, and in thy love sendest a Redeemer to those who are descended from them, for thy name sake, O King, our Helper, our Saviour and our Shield. Blessed art thou, O Lord, who art the Shield of Abraham."

SECOND PRAYER.

"Thou, O Lord, art powerful forever, Thou raisest the dead to life, and art mighty to save, Thou sendest down the dew, stillest the winds, and makest the rain to come down upon the earth, and sustainest with thy beneficence all that live therein; and of thy abundant mercy makest the dead again to live. Thou helpest up those that fall; Thou curest the sick. Thou loosest them that are bound, and makest good thy word of truth to those that sleep in the dust. Who is to be compared to thee, O thou Lord of might? And who is like unto thee, O our King, who killest and makest alive, and makest salvation to spring up as the herb out of the field? Thou are faithful to make the dead to rise again to life. Blessed art thou, O Lord who raisest the dead again to life."

THIRD PRAYER.

"Thou art holy, and thy name is holy, and thy saints do praise thee every day. Selah. For a great King and an holy art thou, O God. Blessed art thou, O Lord God most Holy."

FOURTH PRAYER.

"Thou of thy mercy givest knowledge unto men, and teachest them understanding; give graciously unto us knowledge, wisdom and understanding. Blessed art thou, O Lord, who graciously givest knowledge unto men."

FIFTH PRAYER.

"Bring us back, O our Father, to the observance of thy law and make us to adhere to thy precepts, and do thou, O our King, draw us near to thy worship, and convert us to thee, by perfect repentance in thy presence. Blessed art thou, O Lord, who vouchsafest to receive us by repentance."

SIXTH PRAYER.

"Be thou merciful unto us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed against thee. For thou art a God, good and ready to pardon. Blessed art thou, O Lord, most gracious, who multipliest thy mercies in the forgiveness of sins."

SEVENTH PRAYER.

"Look, we beseech thee, upon our afflictions. Be thou on our side in all our contentions and plead thou our cause in all our litigations; and make haste to redeem us with a perfect redemption for thy name's sake. For thou art our God, our King, and a strong Redeemer. Blessed art thou, O Lord, the Redeemer of Israel."

EIGHTH PRAYER.

"Heal us, O Lord our God, and we shall be healed. Save us, and we shall be saved. For thou art our praise. Bring unto us sound health, and a perfect remedy for all our infirmities, and for all our griefs, and for all our wounds. For thou art a God who healest, and art merciful. Blessed art thou, O Lord

our God, who carest the diseases of thy people Israel."

NINTH PRAYER.

"Bless us, O Lord our God, in every work of our hands, and bless unto us the seasons of the year, and give us the dew and the rain to be a blessing unto us upon the face of all our land, and satiate the world with thy blessings, and send down moisture upon every part of the earth that is habitable. Blessed art thou, O Lord, who givest thy blessing to the years."

TENTH PRAYER.

"Convocate us together by the sound of the great trumpet, to the enjoyment of our liberty, and lift up thy ensign to call together all of the captivity, from the four quarters of the earth, into our own land. Blessed art thou, O Lord, who gatherest together the exiles of the people of Israel."

ELEVENTH PRAYER.

"Restore unto us our Judges as at the first, and our Counsellors as at the beginning, and remove far from us affliction and trouble, and do thou only reign over us in benignity and in mercy, and in righteousness, and in justice. Blessed art thou, O Lord, our King, who lovest righteousness and justice."

TWELFTH PRAYER.

"Upon the pious and the just, and upon the proselytes of justice, and upon the remnant of thy people of the house of Israel, let thy mercies be moved, O Lord our God; and give a good reward unto all, who faithfully put their trust in thy name, and grant us our portion with them, and forever let us not be ashamed. For we put our trust in thee. Blessed art thou, O Lord, who art the support and confidence of the just."

THIRTEENTH PRAYER.

"Dwell thou in the midst of Jerusalem, thy city, as thou hast promised; build it with a building to last forever, and do this speedily, even in our days. Blessed art thou, O Lord, who buildest Jerusalem."

FOURTEENTH PRAYER.

"Make the offspring of David thy servant speedily to grow up, and flourish, and let our horn be exalted in thy salvation. For we hope for thy salvation every day. Blessed art thou, O Lord, who makest the horn of our salvation to flourish."

FIFTEENTH PRAYER.

"Hear our voice, O Lord, our God, most merciful Father, pardon and have mercy upon us, and accept of our prayers, with mercy and favour, and send us not away empty from thy presence, O our King, for thou hearest with mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer."

SIXTEENTH PRAYER.

"Be thou well pleased, O Lord our God, with thy people Israel, and have regard unto their prayers, restore thy worship to the inner part of thy house, and make haste with favour and love to accept of the burnt sacrifices of Israel, and their prayers, and let the worship of Israel thy people be continually well pleasing unto thee. Blessed art thou, O Lord, who restorest thy divine presence to Zion."

SEVENTEENTH PRAYER.

"We will give thanks unto thee with praise. For thou art the Lord our God, the God of

our fathers forever and ever. Thou art our Rock and the Rock of our life, the Shield of our salvation. To all generations will we give thanks unto thee, and declare thy praise, because of our life which is always in thy hands, and because of our souls which are ever depending upon thee, and because of thy signs which are every day with us, and because of thy wonders, and marvellous loving kindnesses, which are morning and evening, and night, continually before us. Thou art good for thy mercies are not consumed. Thou art merciful for thy loving kindnesses fail not. Forever we hope in thee, and for all these mercies, be thy name, O King, blessed, and exalted and lifted up on high forever and ever; and let all that live, give thanks unto thee. Selah. And let them in truth and sincerity praise thy name, O God of our salvation, and our help. Selah. Blessed art thou, O Lord, whose name is good, and whom it is fitting always to give thanks unto."

EIGHTEENTH PRAYER.

Give peace, beneficence, and benediction, grace, benignity, and mercy unto us, and to Israel thy people. Bless us, O our Father, even all of us together as one man, with the light of thy countenance. For in the light of thy countenance hast thou given unto us, O Lord, our God, the law of life, and love, and benignity and righteousness, and blessing and mercy, and life and peace. And let it seem good in thine eyes to bless thy people Israel with thy peace at all times, and in every moment. Blessed art thou, O Lord, who blessest thy people Israel with peace. Amen."

REMARKS.

These "Eighteen Prayers" were copied from Dean Prideaux's Connections, v. II. book VI. p. 538—542. By the historian we are told, that the Jewish writers say—these prayers were composed and instituted by Ezra; that it is certain they are very ancient; that they were used as a Liturgy in the synagogues of the Jews in the time of our Saviour's ministry; and consequently that he joined with the Jews in the use of these forms when he worshipped with them in their synagogues. See p. 538.

It is reasonable to suppose that from an established Church Liturgy we may obtain correct information of the views of that Church in respect to the *number* of persons in Deity. Suppose that two thousand years hence, a dispute should arise in respect to the avowed opinion of the present Church of England on that point; if a copy of their Liturgy, or their established forms of prayer, can then be produced, will it not decide the question? Evidence of the same nature we now have as to the faith of the ancient Jewish Church. We have not only many prayers of individuals recorded in the scripture; but we have also, handed down to us, the established Liturgy, which was used in their public worship. In the English Liturgy, God is evidently considered as *three* persons. In the Jewish Liturgy, he is as evidently regarded as *one* person only; unless the terms, KING and FATHER, mean *three* persons in *one* Being; and

unless pronouns of the singular number denote a plurality of persons.

Whatever may be thought of the opinions, or the worship, of the Jews in general, no Christian will say, that our Saviour had erroneous views of God. He, however, not only prayed to God, but prescribed a form of prayer for his disciples. In his own prayers he uniformly addressed God as *his Father* and as one person only; and he taught his disciples to pray after this manner, "*Our Father*," &c. Does a *Father* mean *three persons?*

Before the destruction of Jerusalem, another prayer was added to the Jewish Liturgy; a prayer "*against the Christians*," said to have been written by Rabbi Gamaliel, or one of his pupils.

THE ADDITIONAL PRAYER.

"Let there be no hope to them, who *apostatize* from the true religion; and let *heretics*, how many soever they be, all perish as in a moment. And let the kingdom of pride be speedily rooted out, and broken in our days. Blessed art thou, O Lord our God, who destroyest the wicked and bringest down the proud."

Thus possible it was for the majority of the Jewish Clergy, to be in a gross error; and, in their prayers, to reproach those as *apostates* "*from the true religion*" who were the humble followers of the Lord Jesus. Would it not have been happy for the Christian world if the spirit displayed in this prayer had been confined to the unbelieving Jews?

In view of this affecting example, does it not behove Christians of every denomination, to beware lest they in like manner "call evil good and good evil?" No Christians, we may presume, have greater confidence in the rectitude of their own opinions, than the Jewish Clergy had in theirs, when they admitted this shocking prayer as a part of their Liturgy. But every Christian will acknowledge, that, notwithstanding their confidence in their own goodness, and in the correctness of their own opinions, they were in a very great error; and that the prayer "against the Christians" was expressive of a *temper* to rejoice in the ruin of the disciples of Jesus.

Those of the Jews who possessed this haughty, selfconfident, and overbearing spirit, were completely fortified against conviction of their errors. In their tempers, they were prepared to despise every attempt which a Christian might make to open their eyes. If miracles were wrought to convince them, rather than yield to the evidence, they would ascribe these works to the agency of the devil; and all the piety and virtue of the Messiah and his followers was nothing in their estimation. Whenever we see such a spirit in any class of men, we may be pretty certain, that if they have the right side of a question in debate, it is owing to *accident* rather than to *humble and patient inquiry.*

EXTRACTS FROM MR. THORPE'S SPEECH AT THE MEETING FOR FORMING THE "REYNOLDS COMMEMORATION SOCIETY."

NEVER surely were the inhabitants of Bristol convened upon a more solemn, or a more affecting occasion than the present—to render a grateful tribute of respect to one of the best of men, and to perpetuate the memory of a philanthropist of singular and transcendant excellence. Thousands can testify thas he was an ornament of our nature; an honour to our city; the glory of the society to which he belonged; and a blessing to the empire and to the world. When the eye saw him, it blessed him; when the ear heard him, it bare him witness; he was eyes to the blind, and feet to the lame; *the cause which he knew not, he searched out;* he made the widow's heart to sing for joy; and the blessing of the outcast orphan, ready to perish, came upon him. He is now gone to that country, from whose bourne no traveller returns; and while Bristol, with her widows and her orphans, are weeping over his ashes, the whole nation has reason to lament his departure. That departure, however, was attended with many alleviating circumstances; which, although they may deepen our sensibility, are calculated to assuage the violence of our grief. We sorrow not for this righteous man, as those who have no hope. We entertain the faith of Christians, and cannot give place to the despair of heathens. He hath rested from his labours, and his works shall follow—not to procure his title, but to prove his RIGHT to the tree of life, and to enter within the gates of the heavenly Jerusalem. We adore that kind and indulgent Providence, which spared his valuable life for so many years, and thus permitted him to mature those plans which he had projected for the relief of misery, ages after his decease. We congratulate our fellow-citizens on the honour they have done to themselves, by assembling this day to embalm his memory with their tears; to catch, with his falling mantle, the sacred flame that glowed with such fervour in his bosom; and to do what within them lies to give immortality to a name so dear and so venerable. That we may be enabled with more facility to transcribe his virtues, and copy his example, let us review the character of that benevolence by which he was so eminently distinguished.

The benevolence of Richard Reynolds, was of the highest order. It was liberal, diffusive, universal. Not narrowed by party prejudice, nor bounded by the limits of party connexions; it embraced the family of man; yea, the whole circle of living beings, endowed with a capacity of pleasure or of pain. In its contemplation of the vast, however, it did not overlook the minute; in its comprehension of the whole, it did not, like the modern philosophy, neglect the parts of which that whole is composed. Its operations were regulated by the respective claims of nature, of gratitude, of friendship, of consanguinity; of religious connexions, of moral

worth, and of the various degrees of wretchedness amongst the unhappy objects upon whom his bounty was bestowed.

Proceeding in the first instance, from compassion, it was afterwards purified by a religious principle, and strengthened by a sense of his awful responsibility to the great Lord of all, for the talent with which he was entrusted. Compassion, improperly cultivated, degenerates into an useless sensibility. An interesting account of human wretchedness excites its pleasurable sympathetic emotions; the tongue utters the law of kindness; the man exults in his own virtuous sensibility, and thus becomes the dupe of self-deception. But to enter the abodes of the wretched; to examine into debts, and wants, and diseases; to give time and thought, and talents, and labour, and property—this is the substance and not the shadow of virtue. Extreme sensibility is a mental disease; it unfits us for relieving the miserable, and tempts us to turn away, like the cold-hearted Priest or Levite. It avoids the sight, and suppresses the thoughts, of pain under the pretence of delicacy of feeling and a tender heart! Such was not the benevolence of the Bristol Philanthropist; his was purified, strengthened, and animated by Christian principles—steady, uniform, and persevering. Neither ingratitude, nor imposture, nor opposition, nor even the frost of age, could chill its ardours, or relax its exertions.

His eloquence was not that of words, but of deeds. He left others to define benevolence—he studied the practice of it. While the child of sensibility was weeping, he was extending relief. While philosophers were disputing whether philanthropy arise from selfishness, or instinctive tenderness, or modes of education, or the force of early and local associations, or from the combined influence of all those causes—heedless of their contentions, he was exemplifying in real life, privately and before the world, the character of a true philanthropist.

His beneficence was guided by wisdom and discretion. To furnish employment for the healthy; to supply the want of the really indigent and necessitous; to ease the aching heart of the father, who after toiling the live-long day, finds, instead of rest at home, what he is the least able to bear, the cries of a numerous family demanding bread, when he has none to give; to assuage the sorrows of poverty overtaken by sickness, or overwhelmed with misfortune; to smooth the furrowed cheek, and make the winter of age wear the aspect of spring; to act the part of a father to helpless orphans, on whom no parent of their own ever smiled; to supply the want of sight to the blind; feet to the lame; and speech to the dumb; to rescue vice from guilt, and infamy, and ruin; and during the season, afford a shelter from the fury of the storm; to relieve the distress, and yet spare the blushes of those who have known better days—*these* were the employments of Richard Reynolds—these were the offices of mercy in which he delighted. His whole conduct was marked by

the most consummate wisdom; and left us at a loss whether to admire most the benevolence of his heart or the power of his understanding—the deeds of mercy which he performed, or the manner in which he performed them.

All this prudence and benevolence was adorned with modesty and humility. His bounty was not the result of fear, like the obedience of a slave who trembles under the scourge of a haughty tyrant. It was not excited by the prospect of remuneration, nor extorted by the fear of punishment, nor performed with a view to *merit* an inheritance in heaven. All such sentiments he rejected with abhorrence—placed his whole dependence for eternal life upon the sovereign mercy of God, through the propitiatory sacrifice of his Redeemer; and if the gates of heaven had been closed, and the flames of hell extinguished, he would have loved mercy, and delighted in acts of charity! He laid claim to no distinctions, assumed no airs of superiority, and never attempted to catch the public eye, by an ostentatious display of extraordinary excellence. His goodness often descended in secret, and, like the Providence of heaven, concealed the hand that sent the relief. He was a burning and a shining light, and would have no man know it. But he could not be hid. To hide goodness like his was impossible.

He practised benevolence for the sake of the pleasure with which the practice of it was attended. He felt a luxury in doing good, and he determined to enjoy that luxury. His goodness might sometimes be requited with evil, but this moved him not. He knew that no deed of mercy could be wasted; that some ministering angel is stationed in every department of the moral world, to gather up the fragments that fall from the table of benevolence, that nothing may be lost.

Low lies the hoary head that was crowned with glory! Dim, and no more with ardour bright, are those eyes that once beamed with kindness and love! Cold and silent as the clod of the valley is that heart, that glowed and beat with the purest affection! Torpid and benumbed are those feet, that carried him to the hovel of anguish and despair, and those hands which so often hushed the orphan's cries, and wiped away the widow's tear! In ruins and desolation lies that temple where God took up his dwelling, and shed abroad the effusions of his love. But shall this edifice always be in ruins? No! The holy spirit will rebuild the sanctuary which he once honoured with his presence, in a more glorious form—as the tabernacle in the wilderness was taken down, to be erected on a more magnificent scale on the mount of Zion. But this I say, brethren, that flesh and blood cannot inherit the kingdom of heaven, neither can corruption inherit incorruption. Behold I shew you a mystery! We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised. Corruption shall put on incorruption,

and mortality shall put on immortality. Thus, incorruptible and immortal, formed and fashioned after the model of the glorious body of his Redeemer, shall Reynolds rise from the dust; and before assembled worlds, be placed at the right hand of the Sovereign Judge. Then he that sitteth upon the throne, in his own glory and in the glory of his Father, with all the angels of God around him, will say to the man whom we loved, "Come, thou blessed of my Father, inherit the kingdom prepared for thee before the foundation of the world—For I was an hungered and thou gavest me meat; I was thirsty, and thou gavest me drink; I was naked, and thou clothedst me; I was a stranger, and thou didst take me in; I was sick, and in prison, and thou visitedst me." Still adorned with that modesty for which he was so conspicuous, in the vale of sorrows, he replies, "Oh, my Lord, when saw I thee hungry, and thirsty, and naked, and a stranger, and sick, and in prison, and ministered unto thee." Then shall the King say, "For as much as thou hast done it unto the least of these my brethren thou hast done it unto me; enter thou into the joy of thy Lord!"

ALARMING CALCULATIONS.

In the Evangelical Magazine for November, 1816, we have a concise review of a pamphlet entitled, "Means of improving the condition of the poor in morals and happiness, considered in a lecture, delivered at the Minor Institute."

This work is highly recommended as "a most seasonable production," and as "affording in a pamphlet the condensed information of many volumes." A picture of mendicity is drawn which is truly frightful. "London beggars alone are said to amount to FIFTEEN THOUSAND —*nine thousand* of which are children."

"The cause of these evils is then traced, and found to originate in ignorance, idleness and intemperance.

"The number of females in the kingdom at large, who exist by *prostitution*, is calculated at *one hundred thousand*, one half of whom infest the metropolis!

"Other sources of evil are considered—the extent of credit, perjury, smuggling, gambling, tippling, dram-drinking, &c.

"The evils of war are pointed out and a table is given describing the rise and progress of British wars, and of the national debt, which they have produced, amounting to NINE HUNDRED AND FORTY-THREE MILLIONS!"

If such is the "Road to Ruin" in Great Britain, let the people of this country take warning and "flee from the wrath to come."

NEGRO SLAVERY AN OBSTACLE TO THE SUCCESS OF MISSIONARIES AMONG THE INDIANS.

THE venerable author of "The Star in the West," Elias Boudinot, says,—

"The writer of these sheets, many years ago, was one of the corresponding members of a society in Scotland for promoting the gospel among the Indians. To further the great work, they educated two young men of very serious and religious dispositions, and who were desirous of undertaking the mission for this purpose. When they were ordained and ready to depart, we wrote a letter in the Indian style, to the Delaware nation, then residing on the northwest of the Ohio, informing that we had, by the goodness of the Great Spirit, been favoured with a knowledge of his will, as to the worship he required of his creatures, and the means he would bless to promote the happiness of men, both in this life and that which is to come. That thus enjoying so much happiness ourselves, we could not but think of our red brethren in the wilderness, and wish to communicate the glad tidings to them, that they might be partakers with us. We had therefore sent them two ministers of the gospel who would teach them these great things, and earnestly recommended them to their careful attention. With proper passports the missionaries set off, and arrived in safety at one of their principal towns.

The Chiefs of the nation were called together, who answered them, that they would take it into consideration, and in the mean time that they might instruct their women, but they should not speak to the men. They spent fourteen days in council, and then dismissed them very courteously with an answer to us.

"This answer made great acknowledgements for the favour we had done them. They rejoiced exceedingly at our happiness in thus being favoured by the Great Spirit, and felt very grateful that we had condescended to remember our red brethren in the wilderness. But they could not help recollecting that we had a people among us, who, because they differed in colour, we had made slaves of, and made them suffer great hardships and lead miserable lives. Now, they could not see any reason, if a people being *black* entitled us thus to deal with them, why a *red* colour should not equally justify the same treatment. They therefore were determined to wait to see whether all the black people amongst us were made thus happy and joyful, before they could put confidence in our promises; for they thought a people who had suffered so much and so long by our means should be entitled to *our first attention*; that therefore they had sent back the two missionaries, with many thanks, promising that when they saw the black people amongst us restored to freedom and happiness, they would gladly receive our missionaries."

This valuable extract was copied into the "Portraiture of Domestic Slavery," with the

following remark of Mr. Boudinot—"This is what in any other case would be called close reasoning, and is too mortifying a fact to make further observations upon." p. 13, 14.

The "reasoniug" may indeed be called "close," and the "fact" on which it is grounded is truly "mortifying;" but perhaps we should not dismiss the subject without "further observations." While I admire the philanthropy and benevolence which are displayed for sending the gospel into the various parts of the world, I cannot but regard the slaves in this country as a class of beings who have as strong claims on the compassion of Christians as either "our red brethren in the wilderness," or the people of the East Indies. And is it not remarkable that a circumstance which was so obvious to the red chiefs, whom we call *savages*, should have been so generally overlooked by their white brethren? "They thought a people who had suffered so much and so long by our means, should be *entitled to our first attention.*" Well they might think so; yet a million of these poor slaves have been too generally passed over in the plans of benevolence which have been adopted in our country.

It is, however, a pleasing consideration, that the condition of the slaves in this land of freedom, is becoming more and more the subject of attention. Several efforts have been made to awaken public sympathy for these sufferers. The "Portraiture of Domestic Slavery" contains a variety of facts, well adapted to the object for which they are brought before the public. A valuable pamphlet has also been recently published in this vicinity, entitled "Horrors of Slavery." It is chiefly composed of well chosen extracts from Parliamentary speeches, and the writings of men who have distinguished themselves in the cause of humanity and benevolence.

The compiler of the pamphlet has long had his mind impressed with the importance of the subject, and it is hoped that his attempt to excite the attention, and sympathy of his fellow-citizens will not fail to produce good effects. No one, it is believed, can read this tract, with an impartial mind, without being convinced that the white people of this country are chargeable with the most glaring inconsisteney, and that something *ought to be done* to effect the emancipation of the slaves.

Had slavery been unknown in this country to the present time, a proposition for introducing it would be regarded with horror by every benevolent man in the nation. Yet such is the influence of habit and custom, that a great portion of our fellow-citizens can sleep very quietly while a *seventh part* of the people of the United States are deprived of the natural rights of men, and held as the mere *property* of others—as liable to be bought and sold as the beasts of the field! Yet we call our country "the land of liberty;" we fancy that we are an enlightened people, and even assume the name of CHRISTIANS! Have we then any reason to wonder that even *savages* can

discern our inconsistency, and that they scruple the kindness of our intentions in sending missionaries among them.

OF FALSE HONOUR.

No one can have observed the astonishing influence which the principle of regard to reputation exercises over the conduct and opinions, especially of the young, without acknowledging that nothing is of more importance than to regulate aright the sentiment of honour. It is a principle which in some men at all times, and in all men at some times, supplies the place of every other motive; the place of selfishness, of affection, and even of religion. There are some whose glory is always in their shame, and others who are too often ashamed of their true glory.

It is unnecessary to define with care the meaning of honour and shame. Every one is sensible that they refer to the opinion of the world; an opinion which it requires no great sagacity to collect. Nothing is more common than to find men, who have taken no pains to ascertain the laws of *moral* obligation, talk of the commands of honour; and many who discover an alarming insensibility to the displeasure of their God, are ridiculously alive to the perception of disgrace from their equals.

Of the numerous kinds of false honour of which we are absurdly enamoured, the first we shall mention is that which is bestowed merely upon appearances. Thousands are willing to receive admiration for qualities to which they are sensible that they have no pretensions, running the hazard of being detected by the world for the sake of enjoying a little while its mistaken good opinion. How many will not part with the pride of passing for rich men while they are secretly trembling at the desperateness of their fortunes; for men of learning, while they are imposing upon the ignorant with showy and superficial acquirements; for men of deep sagacity, by carefully maintaining an affected gravity and oracular reserve; for men of consequence, by an assuming stateliness, and pretensions to the confidence of those high in office; for men of wit, by retailing the jokes and humour of the last company to which they were admitted; for happy men, by affected indifference or constrained pleasantry; for religious men, by solemn countenances, and the regular observance of the ordinances and seasons of public worship. To pass through life with a reputation which you are all the while conscious of not deserving, is a folly little short of that of the actor who should feel proud of the praise due only to the writer of the fine sentiments he utters, or the character he personates. Nothing affords a nicer distinction between the man of true and false honour, than that the former aims to *be* what the latter

wishes to *appear*. To the man of real merit, undeserved commendation is an admonition; to the hypocrite or fool, it is satire.

A second species of false honour is that which is current only in particular circles, connexions, or professions. The inexperienced, as they are entering the world, gather all their notions of reputation from the reception which they have enjoyed in particular societies where they are so fortunate as to be pleasing; and, content with this, they rarely attain to general conceptions of what is truly reputable, or learn to estimate aright what is the real value of human consideration. In the dissipated circles of the young and thoughtless, the idea of honour coincides with that of bold and hardy opinions, wild generosity, unrestrained expense, and a ridiculous pretension to vices of which they are not guilty. In other companies where the imagination has been diseased by some romantic passion or injudicious course of reading, the notion of honour consists in some chivalrous sentiments of delicacy, and a singular tenderness or loftiness of friendship. Among those who are engaged in the military profession, honour is placed in a strict jealousy of reputation, an absurd sensibility to affront, a minute regard to rank, and the preservation of subordination which is not to be transgressed. Among some, honour is dispensed only as a tribute to hereditary consequence or great wealth; with others it is a custom to commend no one who is not in some way connected with their interests and party, and has a fellow-feeling in all their prejudices, and a readiness to promote all their aims. These narrow and confined notions of honour easily engross the imaginations and pervert the judgment of those who are entering into life; and thus to attain the consideration of particular associates, they are induced to sacrifice qualities of more intrinsic worth which they never can recover. This greediness for partial reputation, like the imprudence of an intemperate man who in summer barters his clothes for an intoxicating draught, and in winter, himself uncovered and unprotected, leaves at last the poor candidate for the world's fame to mediocrity, or obscurity, or contempt.

A third species of false honour is that which is paid to qualities which have no value in themselves, or which if they have, confer no merit on those who possess them. And yet so infatuated are we in our pursuit of consideration, that these perhaps, are the very qualities of which we are most proud, the very qualities to which the world pays the most idolatrous respect. Of this kind is the homage offered to beauty; a homage at once intoxicating the idol and distracting the worshippers. Such is the respect which we enjoy from the reputation of our ancestors. Hence all the absurdity of family pride, and the extravagant desire of great and consequential connexions. Of this kind, too, is the blind reverence given to the pomp and vanities of life, to exterior decoration, splendid

establishments, and all the arrogance which too often attends wealth inherited or elevations suddenly attained. Strange as it may appear, the respect and consequence which we most covet, and which the world most readily pays is not that which is given to our own exertions, but that which is attached to what we call the gifts of nature or fortune.

Again. That may be called false honour, or an honour of which it is ridiculous to be proud, which is only the customary respect to the station we hold or the place we fill—the consequence of the common order and civility of society. It is the character of the weakest minds to be tenacious of that deference which, in those who offer it, implies no esteem and discovers no affection, and which is paid equally to those who have preceded and to those who succeed us. Such is the precedence which is granted to age, and the courtesy which the established laws of social intercourse demand for the stranger or for those who sustain a public character. Of this kind is the fawning sycophancy of those who are the retainers of men in office, and such too is the customary civility which is not refused to certain professions and occupations in life. To a man of liberal and extensive views it is truly painful to find that he is ever sharing a homage which is unanimated with any portion of real regard; and he feels an indescribable desire to avoid the parade of politeness without feeling, and complaisance without respect.

Another species of false honour is that which is the mere admiration of ignorance, the vulgar echo of some foolish flatterers, or the complimentary address of interested dependants. There is a kind of popularity which makes a wise man suspect himself, and reduces him greatly in his own estimation. He is tempted to inquire like the Athenian, when the crowd applauded, "What great absurdity have I committed?" By this kind of honour is meant not merely the applause of the ignorant, but the good opinion of the corrupt. Such approbation is alarming—such praise is reproach!

To a man who is the slave of that honour which cometh from men only, every thing is alarming. Floating upon such an unstable element as popular favour, every change of the wind fills him with anxiety. He watches every successive breeze of popularity lest it should be weaker than the last, and trembles at every new cloud which shews itself in the horizon of his prospects. Such a man must accommodate himself, his words and his actions, continually to the fashions and prejudices of the age, and to be the creature of the multitude lose all dignity of sentiment and independence of conduct.

The last species of false honour which we shall mention is that which is raised on the ruins of others' reputation. This is a kind of fame which is sought by the ambitious, the envious, the avaricious, and the profligate; and it too often is viewed with complacency by those who ought to despise it. Nothing shows more fairly the unsub-

stantial nature of that reputation which is commonly desired, than this disposition to obscure others that we may shine with greater lustre; for who does not see that, if every man could be completely successful in this reduction of others' merits, the standard of reputation would be perpetually lowering and the applause of the world continually diminishing, so that reputation and praise would be at length reduced to an indefinitely contemptible quality, and worth would vanish entirely in the attempts of individuals to monopolize it. Indeed it is an alarming consideration that the love of false honour is the sure and imperceptible waste of all that is honourable.

From these remarks we may be induced, and not without reason, to conclude that much of the estimation which is lavished in society is not of such intrinsic value as to be eagerly desired or prized as an attainment; and that the world is seldom permitted to be the dispenser of the honour that cometh from God. B.

FRIENDLY ADMONITION TO THE EDITOR.

The following is an extract of a letter recently received from a distant correspondent, who has concealed his name:—

"I have lately, and for the first time, observed in the number for February, 1816, p. 47, these words:—'If we speak it with reverence, we may say, that even Omnipotence cannot effect the conversion of a sinner without his consent.' I must confess that on the first reading I was sorry to see it, and not a full and explicit explanation given, which was in the power of the writer to have done.—Twenty-four hours had not elapsed before this same passage was read to me by one who observed he could not subscribe to a doctrine like this. While I give you the fullest assurance that my best wishes attend you in the prosecution of a design congenial with the spirit of Christianity, as given by Christ and his Apostles, and in opposition to that spirit of intolerance and condemnation which has usurped the place of love, candour, charity and benevolence, among professed Christians; I most sincerely regret that any incautious expression, or unexplained matter, should appear, calculated to confirm the prejudices already too strongly riveted in the mind of any occasional reader, and produce that disgust against the truth of the doctrines and practices endeavoured to be supported, which may eventuate in a rejection of the whole mass of good matter, and uncontrovertible arguments contained in your periodical publication."

This friendly admonition demands the gratitude of the Editor. It is, however, not easy for him to foresee, in all cases, what explanations will be given of a passage to which he allows a place in the Christian Disciple. Nor is he informed how the pas-

sage quoted was understood by the person who could "not subscribe to a doctrine like this." It is however probable that it was supposed to *limit the power of God*, or to *deny his agency* in the conversion of the sinner; neither of which has the Editor any disposition to do; and he presumes that neither was intended by the writer of the article. The object of the writer probably was this, strongly to express the impossibility of such a thing as the *conversion* of a sinner without his own *agency*, *will*, or "*consent*;" and to alarm those who live in a careless neglect of their souls, under the pretext of "waiting God's time for conversion." This will perhaps fully appear to the candid reader by giving the whole paragraph:—

"As religion is a subject of *choice*, it is not to be *forced* upon us either by God or man. Nor are we to wait in careless indifference and indecision, expecting miraculous agency to turn us from a course of sin to the service of God. If we speak it with reverence, we may truly say, that even Omnipotence cannot effect the conversion of the sinner without his consent. *For conversion implies the consent and choice of the mind to serve God.*"

The last sentence is a reason for the strong language in the preceding; and it rests on this supposition, that *conversion* and the *consent of the sinner to serve God*, are the same thing, or that they mutually imply each other. Had the writer said, that Omnipotence cannot produce the consent of a sinner to serve God without converting him, would the objector have said, "I cannot subscribe to a doctrine like this?" It it presumed that he would not. Yet this would have been limiting the power of God as much as the other expression. It is believed that similar language for the same purpose, has been a thousand times used by those who are regarded as the orthodox of New-England. Indeed they have used as strong language on this point as the Editor of this work or any one of his associates is disposed to adopt. It is however granted that care ought to be taken in a work like this, to have sentiments expressed in language which is easily understood, and not needlessly to give offence to any class of Christians.

Miss Hannah More uses the following strong language on another subject:—"Repentance, if one may venture the bold remark, almost disarms God of his power to punish."* Had this originally appeared in the Christian Disciple, the abovementioned objector would probably have said—"I cannot subscribe to a doctrine like this." People in general are not aware how much they are governed by their prejudices in judging of what they read. That which they will approve in one writer they will condemn in another. This inconsistency is not confined to any one denomination of Christians; but it may probably be found in every denomination, and, in some degree, in every man.

* Practical Piety, p 150.

Prepossession in favour of an author is quick to invent a favourable meaning to a questionable form of words; and prepossession against an author is as quick to imagine some ground of censure.

THE DEATH OF THE RIGHTEOUS.

By J. Montgomery.

THIS place is holy ground;
World, with thy cares away!
Silence and darkness reign around,
But, lo! the break of day:
What bright and sudden dawn appears,
To shine upon this scene of tears?

'Tis not the morning light,
That wakes the lark to sing;
'Tis not a meteor of the night,
Nor track of angel's wing:
It is an uncreated beam,
Like that which shone on Jacob's dream.

Eternity and time
Met for a moment here;
From earth to heaven, a scale sublime
Rested on either sphere,
Whose steps a saintly figure trod,
By death's cold hand led home to God.

He landed in our view,
Midst flaming hosts above;
Whose ranks stood silent, while he drew
Nigh to the throne of love,
And meekly took the lowest seat,
Yet nearest his Redeemer's feet.

Thrill'd with ecstatic awe,
Entranc'd our spirits fell,
And saw—yet wist not what they saw;
And heard—no tongue can tell
What sounds the ear of rapture caught,
What glory fill'd the eye of thought.

Thus far above the pole,
On wings of mountain fire,
Faith may pursue the enfranchis'd soul,
But soon her pinions tire;
It is not given to mortal man
Eternal mysteries to scan.

Behold the bed of death;
This pale and lovely clay;
Heard ye the sob of parting breath?
Mark'd ye the eye's last ray?
No;—life so sweetly ceas'd to be,
It laps'd in immortality.

Could tears revive the dead,
Rivers should swell our eyes;
Could sighs recal the spirit fled,
We would not quench our sighs,
Till love relum'd this altered mien,
And all the embodied soul were seen.

Bury the dead;—and weep
In stillness o'er the loss;
Bury the dead;—in Christ they sleep,
Who bore on earth his cross,
And from the grave their dust shall rise,
In his own image to the skies.

INTELLIGENCE.

Translation of the Bull against the Bible Societies, issued June 29th, 1816, by Pope Pius VII. to the Archbishop of Gnesn, Primate of Poland.

PIUS P. P. VII.

VENERABLE Brother—Health and apostolic benediction. In our last letter to you we promised, very soon, to return an answer to yours; in which you have appealed to this Holy See, in the name of the other bishops of Poland, respecting what are called *Bible Societies*, and have earnestly inquired of us what you ought to do in this affair. We long since, indeed, wished to comply with your request; but an incredible variety of weighty concerns have so pressed upon us on every side, that, till this day we could not yield to your solicitation.

We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined; and having, because of the great importance of the subject, conferred in council with our venerable brethren, the Cardinals of the Holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our Pontifical authority, *in order to remedy and abolish this pestilence as far as possible.* In the mean time, we heartily congratulate you, venerable brother, and we commend you again and again in the Lord, as it is fit we should, upon the singular zeal you have displayed under circumstances so dangerous to Christianity, in having denounced to the Apostolic See, *this defilement of the faith so imminently dangerous to souls.* And although we perceive that it is not at all necessary to excite him to activity who is making haste, since of your own accord you have already shown an ardent desire to detect and overthrow the *impious machinations of these innovators; yet, in conformity with our office, we again and again exhort you, that whatever you can achieve by power, provide for by counsel, or effect by authority, you will daily execute with the utmost earnestness,* placing yourself as a wall for the House of Israel.

With this view we issue the present Brief, viz. that we may convey to you *a signal testimony of our approbation of your excellent conduct,* and may also endeavour therein still more and more to excite your pastoral solicitude and diligence. For the general good imperiously requires you to combine all your means and energies to *frustrate the plans which are prepared by its enemies for the destruction of our most holy Religion:* whence it becomes an Episcopal duty, *that you first of all expose the wickedness of this nefarious scheme,* as you have already done so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the Church, with all the erudition and wisdom which you possess; namely, "*that the Bible printed by Heretics is to be numbered among other prohibited Books, conformably to the Rules of the Index* (§ No. 2 and 3.) *for it is evident from experience that the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit.*" (Rule IV.) And this is the more to be dreaded in times so depraved when our holy Religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the Church. It is, therefore, *necessary to adhere to the salutary Decree of the Congregation of the Index* (June 13th, 1757) *that no versions of the Bible in the vulgar tongue be permitted, except such as are approved by the Apostolic See, or published with Annotations extracted from the Writings of the holy Fathers of the Church.*

We confidently hope that, in these turbulent circumstances, the Poles will give the clearest proofs of their attachment to the religion of their ancestors; and by our care, as well as that of the other Prelates of this kingdom *whom on account of the Faith, we congratulate* abundantly, justify the opinion we have entertained of them.

It is moreover necessary that you should transmit to us, as soon as possible, the Bible which Jacob Wuiek

published in the Polish language with a commentary, as well as a copy of the edition of it lately put forth without those annotations, taken from the writings of the holy fathers of our Church, or other learned Catholics, with your opinion upon it; that thus, from collating them together, it may be ascertained after mature investigation, that certain errors lie insidiously concealed therein, and that we may pronounce our judgment on this affair for the preservation of the true faith.

Continue therefore venerable Brother, to pursue this truly pious course upon which you have entered; viz. diligently to fight the battles of the Lord for the sound doctrine, and warn the people intrusted to your care, that they fall not into the snares which are prepared for their everlasting ruin. The Church demands this from you as well as from the other Bishops, *whom our rescript equally concerns;* and we most anxiously expect it, that the deep sorrow we feel on account of *this new species of tares which an adversary has so abundantly sown,* may, by this cheering hope, be somewhat alleviated: and, we always very heartily invoke the choicest blessings upon yourself and your fellow Bishops, for the good of the Lord's flock, which we impart to you and them by our apostolic benediction.

Given at Rome, at St Mary the Greater, June 29th, 1816, the 17th year of our Pontificate.

PIUS P. P. VII.

Remarks on the papal Bull against Bible Societies.

While we deplore the blindness of the Pope and his Cardinals in denouncing one of the most benevolent institutions which the world has ever witnessed, and while we lament that such an obstacle has been thrown in the way of circulating the Scriptures among the Roman Catholics, we may derive some consolation from the promise that "all things shall work together for good to them that love God." It is in the power of him who governs the universe so to overrule this act of the Pope, as to make it the means of opening the eyes of many papists, and of overthrowing that intolerant hierarchy by which they have been kept in darkness and bondage. This, however, is not all the good which may result. Various denominations of Protestants may be led to compare this act of the Pontiff with some other things of a similar character, which have been done by those who have professedly renounced popish principles.

This "*Bull*" is a "*Pastoral Letter;*" and in its spirit, bears a strong resemblance to another which issued from the synod of Philadelphia in the same year. In what light would the members of the synod regard the Bull of the Pope, in which Protestants are considered as "*heretics*"—and the most benevolent projects of Bible Societies as "impious machinations of innovators"—or as the most crafty device by which the very foundations of religion are undermined"—and in which all the "Bibles printed by heretics," that is, by protestants, are denounced as "prohibited books!" Are not the members of the Synod astonished at this arrogance, blindness, and folly in the Pontiff and his Cardinals? Let them hence infer in what light their own "Pastoral Letter" must be viewed by Hopkinsians, and by all the sects who have been involved with them in censure and condemnation. The conduct of all Protestant ecclesiastical bodies who have assumed the power of denouncing dissenters from them is viewed by others in much the

same light as they view the conduct of the Court of Rome.

Moreover, as there are individuals, who, like the Pope, venture to calumniate whole sects of Christians as "heretics," and their teachers as enemies to God and religion, as destitute of piety and goodness, as aiming to "undermine the very foundations of religion;" such individuals should remember that "Pius P. P. VII." has as good a right to reproach all Protestants as "heretics," as they have thus to reproach dissenters from their opinions. In justification of their conduct, they plead a regard to "the orthodox faith," to "the religion of their ancestors," and a deep "concern for the souls of men." The Pontiff does the same. Nor have we any evidence that he is not as sincere as others who assume a similar power of judging and condemning.

The censures of the Pontiff against Protestants may be regarded as evidence that *he thinks* they are "heretics" and in the wrong. This is all. He is as liable to err as others. The same may be said of the censures of individuals of other denominations, who follow the Pope's example. From his arrogance and folly let others learn humility and wisdom—from his rashness and censure, let others learn forbearance and candour.

ANNIVERSARY OF THE AMERICAN BIBLE SOCIETY.

New York, May 9.

YESTERDAY the first anniversary of the AMERICAN BIBLE SOCIETY was celebrated in this city.—The meeting was held at Washington Hall, where the Society assembled at 11 o'clock, A. M. Gen. *Matthew Clarkson*, the senior Vice-President, present, presided. The business of the day was opened by reading the 55th chapter of Isaiah, by the Rev. Dr. Romeyn. A letter was read from the venerable President of the Society, *Hon. Elias Boudinot*, of New-Jersey, apologizing for not being able to attend, on account of the state of his health, and expressing his most ardent wishes and his fervent prayers, for the prosperity of the Society. Similar letters were read from the Hon. John Jay, Governor Smith, of Connecticut, Judge Washington, Judge Tillghman, of Pennsylvania, Judge Thompson, of New-York, and the Vice-President of the United States, the Hon. Daniel D. Tompkins, giving their several reasons for not being able to attend the meeting, and all expressing their strongest wishes for the success of the Institution.—The first annual *Report* of the Society was then read by the Secretary, the Rev. Dr. Romeyn. As it is ordered to be printed, the public will be favoured with it at large.

MARINE BIBLE SOCIETY.

CONSTITUTION.

1. THIS Society shall be styled the MARINE BIBLE SOCIETY OF NEW-YORK, Auxiliary to the American Bible Society.

2. The sole object of this Society shall be to encourage the circulation of the Holy Scriptures without note or comment, among Seamen. The only copies in the English language

to be circulated by the Society, shall be the version in common use.

3. Every person who shall subscribe not less than one sixteenth of a dollar per month, shall be a member of this Society; and any person who shall subscribe and pay at one time not less than ten dollars, shall be a member for life.

4. Each subscriber shall be entitled to the amount of his subscription in Bibles at cost, provided it be equal to the price of one or more copies.

5. The business of the Society shall be conducted by a President, four Vice-Presidents, a Treasurer, a Corresponding Secretary, a Recording Secretary, and thirty-six Managers, seven of whom shall be a quorum to transact business. They shall meet at least once in three months; shall call special meetings of the Society, make by-laws for their own government, and fill such vacancies as may occur in their own board.

6. The annual meeting shall be held on the third Monday in April in each year; when the Officers and Managers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

7. No alteration shall be made in this Constitution, unless it be proposed by the Board of Managers, and agreed to by the Society, at an annual meeting.

Officers of the Society.

Mr. JONATHAN LITTLE, President.
Mr. *Thomas S. Townsend*, 1st. V. P.
Mr. *Joseph Smith*, 2d. Vice-President.
Capt. *Christopher Prince*, 3d. V. P.
Mr. *John Withington*, 4th. V. P.
Mr. *Najah Taylor*, Treasurer.
Mr. *Ward Stafford*, Corres. Secretary.
Mr. *Daniel Lord, jr.* Recording Sec; —and thirty-six Managers, twenty-one of whom are Captains.

Boston Recorder.

BIBLE FOR THE INDIANS.

We notice with pleasure, that the Board of Directors of the American Bible Society have resolved to publish the Bible in the language of the Aborigines of this country. We cherish the hope that something will yet be done for this abused and much injured people; and that while we are fattening on the soil which "Nature's great charter" had given them, Christians, at least, will not be backward in sending the Bible and Missionaries to teach them its holy precepts and the blessings of civilization, as some remuneration for their sufferings. Who can read the following reflections of an Indian Chief, and not feel for them and acknowledge that they are men of like passions with ourselves.

The writer of this was present at a dinner given by General Knox, to a number of Indians in the year 1789, at New-York; they had come to the President on a mission from their nations. The house was in Broadway. A little before dinner, two or three of the Sachems, with their chief or principal man, went into the balcony at the front of the house, the drawing room being up stairs. From this they had a view of the city, the harbour, Long-Island, &c. After remaining there a short time, they returned into a room, apparently dejected; but the chief more than the rest. General Knox took notice of it, and said to him, Brother! what has happened to you?—You look sorry; Is there any thing to distress you? He answered—"I'll tell you, brother. I have been looking at your beautiful city—the great water—your fine country—and see how happy you all are. But then, I could not help thinking, that this fine country and this great water were once ours. Our ancestors lived here—they enjoyed it as their own in peace—it was the gift of the Great Spirit to them and their children. At last the white people came here in a great canoe. They asked only to let them tie it to a tree, lest the waters should carry it away—we consented. They then said some of their people were sick, and they asked permission to land them and put them under the shade of the trees. The ice then

came, and they could not go away. They then begged for a piece of land to build wigwams for the winter—we granted it to them. They then asked for some corn to keep them from starving—we kindly furnished it to them, they promising to go away when the ice was gone. When this happened, we told them they must go away with their big canoe; but they pointed to their big guns round their wigwams, and said they would stay there, and we could not make them go away. Afterwards, more came. They brought spiritous and intoxicating liquors with them, of which the Indians became very fond. They persuaded us to sell them some land. Finally they drove us back, from time to time, into the wilderness, far from the water, and fish and the oysters—they have destroyed the game—our people have wasted away, and now we live miserable and wretched, while you are enjoying our fine and beautiful country. This makes me sorry, brother! and I cannot help it."

Bos. Recorder. BOUDINOT.

ANNUAL CENSUS

Of the Humane and Criminal Institutions in the City of New-York, collected by the attending minister, John Stanford, A. M. May 1, 1817.

Orphan Asylum, boys 66, girls 47, total 113—City Alms-House, men, women and children, 1500—City Hospital, patients 190, maniacs 78—268. Debtor's Prison, in confinement, including the liberties, 300—Bridewell, men and women, 127—Penitentiary, (Bellevue) men and women, 752—Total, 3249. N. B. Total last year 2401. Increase 848.

SLAVE TRADE.

This abominable traffic has recently found a driving mart at the island of Madagascar,—where it has been carried on, with all its cruelties, by French, English, Spanish, Portuguese, and AMERICAN! vessels. The British ships of war, in the Eastern seas, have attempted to put a stop to this trade in blood. The *Tyne*, Capt. CURRON, has captured the Gustava, Alligator, Petit-Anne, Eloise, l'Eleonore, St. Jaques, Neptune, Grappler, and Penenzia—some of which had slaves on board, and others were found in port with powers of attorney on board, to procure slaves. On board *l'Eleonore*, were found 137 slaves in a *living mass*, and the following is an extract from her log book:—"*Fresh breezes and equally at four, the sea rising, put on the hatches—found four of the slaves dead for want of air*" The account then adds, that "Near St. Jago, the *Tyne* fell in with the *American* sch'r. *Franklin*, bound on the same trade: and the crew informed that there were nearly one hundred American vessels fitting at Havana for the Slave Trade, and that from four to six vessels per month arrived there with slaves from the coast of Guinea. They are chiefly schooners, (clippers) and sail with such rapidity that men of war have little chance of overtaking them. The *Franklin* was one of them, of only 49 tons, and 14 men; and intended to carry slaves across the Atlantic!

Centinel.

Two brothers, by the name of Sparrow, have been sentenced to death in North-Carolina, for negro stealing, and were to be executed May 16.

RECENT ANNUAL MEETINGS.

THE *Massachusetts Congregational Charitable Society*, held its annual meeting on Monday, May 26, at 11 o'clock, A. M. at the Vestry of the Church in Chauncy-place. The officers of the last year, with one exception, were re-elected; Rev. *E. Pearson*, L.L. D. a counsellor, in the place of *William Shaw*, D. D. deceased; Rev. *Alvan Hyde*, was elected a member in the place of Dr. *Shaw*.

The *Episcopal Convention* met at the Vestry of Trinity Church on Tuesday morning. In consequence of the absence of the Rev. Mr. *Crocker*, appointed preacher, there was no discourse on this occasion.

In the afternoon the *Society for Promoting Christian Knowleage, Piety, and Charity*, held its annual meeting at Chauncy-place. At 4 o'clock, a Discourse was delivered before the Society by Rev. Dr. *Richmond*, and a collection taken in aid of the Society's funds. The officers elected for the ensuing year, were

Rev. E. PORTER, D. D. President.
SAM'L. PARKMAN, Esq. V. P.

Rev. SAM'L. RIPLEY, Secretary. ELISHA CLAP, A. M. Treasurer—and seven Trustees.

In the evening a Discourse was delivered by Rev. *Moses Stuart*, before the *Massachusetts Missionary Society*, from Matt. vi. 10. A collection was taken.

On Wednesday morning, May 28, *Daniel Dana*, D. D. delivered a Discourse before the *Society for Promoting Christian Knowledge*, from Hosea, iv. 6—and a collection was made in aid of the funds of the Society.

At 1 o'clock, the *Election Sermon* was preached, from Isaiah iv. 5, by the Rev. *Thomas Snell*, of North-Brookfield.

In the evening, a Discourse was delivered at the Old South Church, before the *Evangelical Missionary Society of Massachusetts*, by *John Foster*, D. D. from Luke xxiv. 46, 47—and a collection taken.

On Thursday, at 11 o'clock, *Alvan Hyde*, D. D. delivered a Discourse from 2 Peter ii. 1, before the *Massachusetts Convention of Congregational Clergy*, at the Church in Brattle-street. A collection, amounting to 473 dollars, thirty-one cents, was taken for the relief of the widows and children of deceased ministers.

The Convention held its meeting on Wednesday afternoon and Thursday ensuing. The preacher for the next year is *Henry Ware*, D. D. Professor of Divinity in Harvard University. In case of failure, his place is to be supplied by *Abiel Holmes*, D. D. Rev. *Charles Lowell*, was chosen Treasurer of the Convention—Rev. *John Pierce*, Scribe.

On Friday, May 30, the *Massachusetts Society for Suppressing Intemperance* met at the Church in Chauncy-place. *Samuel Worcester*, D. D. delivered a Discourse from Eccles. ix. 18—and a contribution was made in aid of the funds of the Society. The officers of the last year, with the exception of one, were re-elected—*Jonathan Phillips*, Esq. a counsellor, in the place of Hon. *Richard Sullivan*, resigned.

REMARKABLE OCCURRENCES.

THE following remarkable occurrences have been mentioned in the public papers:—

That there has been an earthquake between Tobago and the south seas which had sunk land 90 miles in extent.

That an earthquake has been felt in Spain, at Barcelona, Lovida, Saragossa, and Madrid, on the 18th of March. At Saragossa a painting in a Chapel had been thrown down during mass, and the affrighted people left the Church. At Madrid a wall of porcelain manufactory was overturned and two men killed; and the palace of justice was so shaken that the judges left their seats.

That at *Ath*, in Holland, April 11, in a frightful storm, the lightning struck the temple of the Cathedral, set it on fire, and destroyed the whole edifice.

That the whole town of Amedillo, in Spain, has been buried by the falling of a neighbouring mountain—that all the inhabitants perished, and nothing but the top of a belfry is seen above the ruins.

That Barcelona, in South-America, has been taken by storm—that the garrison had upwards of 1000 men killed, and that "*the soldiers of every rank and station*"—who committed these murders—"*conducted themselves in the most* EXEMPLARY MANNER!" such is the insanity which accompanies war.

THE

CHRISTIAN DISCIPLE.

No. 7. JULY, 1817. Vol. V.

BIOGRAPHICAL NOTICE OF REV. NEWCOME CAPPE.

Newcome Cappe, was the eldest son of Rev. Joseph Cappe, a dissenting minister of Leeds in Yorkshire, who was esteemed a man of learning, liberality and piety. He was born Feb. 21, 1733. He showed early marks of that genius and extraordinary application to study, which afterwards marked his character; at six years of age he had made considerable progress in the Latin tongue; and when very young was in the habit of rising at four in the morning that he might read his lessons undisturbed by the family. This he loved to do sitting among the ruins of Kirkstall Abbey; and it is to the picturesque and solemn scenery which he there enjoyed, that his wife attributes much of that fine taste for the beauties of nature, and high relish for the grand and sublime, which formed a distinguished part of his character, and of which many instances appear in his printed discourses. It was ever his delight to contemplate God in his works.

Upon the death of his father when he was in his sixteenth year, he was offered the patronage of Dr. Secker, afterwards archbishop of Canterbury, by means of which he might doubtless have attained distinction in the Church. But he was unwilling to fetter himself by connexion with the establishment, and remained among the dissenters. He pursued his studies for three years at Northampton, under the celebrated Dr. Doddridge, with great success and reputation. The estimation in which he was held by his excellent instructer, may be seen from the following letter to his mother—dated June 8, 1750.

Dear Madam—It is highly fit, that when my much esteemed pupil and friend returns to you to spend the vacation at home, he should bear along with him that testimonial to his excellent character and exemplary behaviour, which he has so long deserved. I therefore beg to assure you, that I cannot recollect I ever had a pupil under my care whose genius and capacity exceeded his, and few have equalled him in a close and steady application to business. His distinguished talents have

been adorned with the modesty of his behaviour and sweetness of his temper; and he has still conducted himself so as to preserve the Christian character, and to encourage my hopes of his eminent usefulness under the ministerial. I cannot but congratulate you, dear madam, &c. &c. P. DODDRIDGE.

The high opinion which Dr. Doddridge had formed of him, was still further evinced the following year. Having been desired to recommend an assistant preacher to the celebrated Dr. Chandler, at the Old Jewry in London, he fixed upon Mr. Cappe, then only in his nineteenth year; and recommended him so strongly, that he was invited to accept the situation; one of the greatest respectability and importance amongst the dissenters. But he had set his heart upon pursuing his studies in Glasgow, under Dr. Leechman, where the advantages were many, and where he hoped to render himself better qualified for the important discharge of ministerial duties, than it was likely he ever might be, if he engaged in them prematurely. The ardour and diligence with which he pursued his studies were exemplary. During the three years which he spent in Northampton, though distant but sixty-six miles from London, he did not spare himself the relaxation of visiting it even once. And while at Glasgow, which was a term likewise of three years, he seldom allowed himself for sleep more than four or five hours in the twenty-four. This resolute application laid that strong and extensive foundation on which his character afterwards stood. No man can be little, who uses every moment with the recollection that he must account for it.

Upon leaving Glasgow in 1755, he was ordained co-pastor with Mr. Hotham of the dissenting chapel in York. He was left sole pastor the next year by the death of Mr. Hotham, and in this situation he remained during life. The next year he printed a sermon on the victory of Rosbach, which was received with the highest enthusiasm, and rapidly passed through thirteen editions. For himself, however, he soon ceased to think or speak of it with pleasure; and in the middle and latter periods of his life called it *his folly*. He ever regretted that in a moment of youthful ardour, he should have appeared as an advocate for employing the sword in defence of religious truth; being fully persuaded that the genuine conquests of the gospel are those of the heart, and that the "wrath of man worketh not the righteousness of God."

He published in his life time a few other sermons, and a volume of discourses on the government and providence of God, which are remarkable for their sublime and animating spirit of piety, and procured him the notice and friendship of many of the most distinguished men. Yet it is worth observing that notwithstanding the celebrity he thus obtained and the strong solicitations of his friends, he never could be induced to visit London. This perhaps was in part to be attributed to his strong domestic attachments, to his being engaged in the educa-

tion of a few pupils, and to his love of ministerial duties from which he never absented himself without great reluctance. But the fact is particularly worth noticing as it marks the modest, unambitious, reserved cast of his own character. He had little desire to be known, was averse to cultivating an extensive acquaintance, which might distract his attention from favourite pursuits, and he found his chief happiness in retirement, in the quiet and noiseless performance of duties which he loved. Faithfully to discharge every duty was his first solicitude, and his greatest pleasure to meditate on the works and the word of God. Indeed he was so far from a forward and ostentatious display of his own powers and attainments, that, as we are told in the sermon delivered at his death, "those who knew him best thought his aversion to public life and love of studious retirement, carried to a somewhat blameable excess. With natural and acquired talents for extensive usefulness, in the course of five and forty years he was seldom absent from his own city. With eminent talents for popular eloquence, with a rich fund of moral and religious knowledge, with a rare combination of mental qualities, a sound understanding, a vigorous fancy, and quick sympathetic feeling; with a copious flow of strong, and often beautiful expression; with a style of composition exactly, I may perhaps add, exclusively, suited to his own impressive delivery; with a dignity of person and deportment which ensured the attention of all who heard him, he yet seldom came publicly forward except in his own pulpit. Happy in a growing acquaintance with sacred truth, in the enjoyments of his family, in the instructive converse of a few friends, and the esteem of a small Christian congregation, he had no ambition to fix the eyes of listening crowds, or to obtain the meed of extensive fame."

Those who have read Mr. Cappe's Sermons will be well able to judge of the truth of parts of the eulogium contained in the above extracts, and will find no difficulty in assenting to the rest. We are assured, however, by his biographer, that in this love of privacy and retirement, there was nothing gloomy or unsocial. He was, on the contrary, uniformly cheerful; and his talents for conversation, where he met with persons whose turn of mind was at all congenial, were of the first order. He was particularly fond of young children; of observing their little actions, their playfulness and simplicity, and would even mix in their infantile sports. I have often heard him remark, says Mrs. Cappe, that if arguments were wanting of the infinite benevolence of God, they might be found in the variety and multiplied enjoyments of that early period. What pity, he would say, that forms so fair, should ever in their progress through life be despoiled of their loveliness, by the baneful influence of bad example, perverted sentiment, unhallowed passions, and vicious pursuit!

The retired life which he led, has left us few materials for in-

teresting narrative. It is his character, not the incidents of his life, which attracts our notice. In May, 1791, he was seized with a stroke of the palsy, from which he never after sufficiently recovered to renew his ministerial labours, although he continued to read and occasionally compose. In April, 1793, he had a second violent attack of the same disorder; and from this he never so far recovered as to be able to walk without considerable assistance, or to speak without difficulty and pain. In circumstances like these, it might seem to many, says Mrs. C. that his life was no longer desirable. But these saw only how much was lost; they did not know in how many ways he could still administer to the comfort and happiness of others, and how ample were the stores of enjoyment and of hope that remained to himself. He could still instruct by exemplifying in practice, the efficacy of those divine precepts of resignation and fortitude, which he had so often and so ably taught. The powers of recollection were still spared him, and they brought the constant testimony of a life well spent. Although he could no longer with his accustomed labour explore and bring to light the treasures of knowledge which lie hidden in the sacred volume, its precepts, its consolations and its hopes were engraven on his heart, and of these, disease did not deprive him. It was even still permitted him to labour in the cause of his Master, by dictating from his shorthand papers to an amanuensis. Some hours in almost every day for nearly nine years were thus employed, till many volumes were transcribed, though many more remain still locked up in unintelligible characters.

During this long period of helpless suffering, he was so far from discovering any fretfulness; or repining at the dispensations of providence; or regretting the powers he had lost; (though he was fully sensible of their loss, "I once knew a little," he was accustomed to say,) that he is represented as having always appeared composed, serene and cheerful, and constantly impressed with a sense of gratitude, of thankfulnes, and of praise. In this we see the reward which a religious life brings even in this world. Had the days of Mr. C. been consumed, we will not say in vice, but in the pursuit of those objects which the men of this world seek after, of pleasure, of ambition, or of gain, would such have been his resources in the day of trial? Would such have been his comfort and peace, and the hope that amidst the storm and tempest, can repose, with full security on the Rock of ages? So true it is that "to the upright there ariseth light in the darkness;" so true it is, generally speaking, even in respect of what relates to the present scene, that "whatsoever a man soweth, that shall he also reap."

In September, 1799, Mr. Cappe had a third paralytic attack, which still farther impaired his bodily powers, affected his articulation, and weakened his whole frame. Still, however, his resignation, fortitude, and cheerfulness remain-

ed. Even his countenance lost nothing of its wonted composure and benignity. That what had happened to him was the will of his heavenly Father, was ground sufficient not merely of acquiescence, but of the firm persuasion that it was *the best that could have been*, both for himself and others. "I believe that I shall be quite blind," said he to his wife, as his sight failed him toward the close of life. "I hope not," said she; he answered, "I have neither hope nor fear on the subject, and do not you fear. I mention it merely as a fact, not as a subject of regret."

In December, 1800, he appeared to have taken a cold which increased his disease. On Monday the 22d, a gentleman called upon him whom he had not seen for many years, and being struck and affected by his extreme feebleness, he said to him, "What great alterations have taken place since we last met. "It is true," he replied, "great alterations have taken place, yet I assure you I never was happier in my life;" and he then enumerated the many blessings he still possessed. At night he had a shivering fit, after which he sunk rapidly; and on the morning of the 24th, without a groan or a sigh, he ended his earthly pilgrimage. He was buried on the last day of the century. A sermon was preached on the occasion by Rev. W. Wood, from Acts x. 24. *An eloquent man, and mighty in the scriptures.*

Mr. Cappe's was certainly a mind of the first order. But it is not so much on account of his intellectual excellence that we admire him, as of the diligence and faithfulness with which he cultivated all his powers. He appears to have been a lover of study, and to have devoted himself to it with success. He is said to have been eminently skilled in the classic authors of Greece and Rome, and familiar with the literature and science of the age. But his favourite study was the sacred scriptures in their original languages, and all those subjects connected with them by which they are illustrated and explained. He always carried with him a pocket Greek testament, in which he was continually noting down such hints as occurred to him, or on pieces of card, or slips of paper, or a slate table. These hints it was his custom afterwards to examine, and revise, and form into connected dissertations. It was probably in this way that originated the two volumes of Dissertations, and Notes on the Four Gospels which have been published. His wife speaks feelingly of the delight he experienced at any success in the interpretation of difficult passages. "Rejoice with me," he would often say when coming from his study with brightened looks and a more animated countenance, "for I think I have discovered the true meaning of a passage, which I never understood before."

Much however as he delighted in critical researches, subjects of this sort were seldom the topics of his public preaching. Holiness of heart and life he considered as of first importance; and to the attainment and cultivation of these, his dis-

courses in the pulpit were principally directed. It was his object to discountenance sin in every shape, and form in his hearers the Christian character. To this object he bent all the powers of his mind and the full force of his eloquence. His denunciations of vice are most solemn and severe; his appeals to the conscience are close and irresistible to an almost unequalled degree; he clothes virtue in all her dignity and loveliness, obliging you to respect if he cannot persuade you to follow her. But the most striking and delightful characteristic of his sermons, is the warm glow of devotional feeling which pervades them; the elevated spirit of piety which they every where exhibit. He makes us constantly realize the divine government which is over us, and our connexion with another world. The providence and perfections of God he every where recognizes and describes with rapture. Our relation to him as children, who have constant access to him and the assurance of pardon and favour, is continually the theme of his devout joy. And the promise of immortality is ever present, diffusing a holy animation and fervent gratitude over all his religious meditations.

These sentiments on which he so delighted to dwell in his preaching, appear to have had their full influence on his own mind, and to have thoroughly infused themselves into all his habits of thinking and acting. We know few so sublime instances of the efficacy of Christian faith; we have not heard of many who have drank so deeply of the spirit of Jesus. The idea of the presence of God seems never to have been absent from his thoughts; the example of Jesus never to have forsaken him; and his connexion with an invisible world never to have been forgotten. From these sources arose the serenity and cheerfulness with which he was enabled to meet the severe afflictions which were appointed him, and which he seems to have endured with an unmoved tranquillity of soul which was almost heavenly, and speaks volumes to the worth of religious faith. We cannot refrain from copying the interesting account which his wife gives of the manner in which he received tidings of the death of his eldest son, a physician of great virtue and excellence, to whom he was most closely attached. "It fell to my lot, she writes, to inform Mr. Cappe of this most afflictive event. It was in the morning before he had risen. Leave me a moment, said he, if you please; and in less than half an hour, he dressed himself, came down stairs, and calling the family as usual to morning prayers, he poured out his soul in the presence of his Maker in a strain of humble confidence and pious resignation, never to be forgotten. He endured on this occasion every thing that the acutest sensibility, and the most ardent affection for the son he had lost, could inflict; yet his fortitude never forsook him; it supported him even to the grave of his beloved son, where he himself performed the funeral service three days after, late in the evening, accompanied only by

the necessary attendants. This painful effort I would gladly have prevented. 'I received him from God,' was his answer, 'and to him I must resign him.' So composed was his mind after this trying service, and so attentive was he even in circumstances like these, to the feelings of others, that apprehending his aged mother might suffer from her anxiety on his account, he sent to inform her, immediately after the whole was over, that he was very well."

[Such is the state of things in this world, that articles of Biography must be *wholly omitted*, or they must be given of *fallible men*. Had the Editor excluded from the list of good men, all who, in his opinion, were in some great errors, no character which has been given in this work would have been commended. Mr. Cappe entertained some opinions in which the Editor cannot acquiesce. Whether the error be on the part of Mr. Cappe, or on the part of those who dissent from him, is a question for God to decide. But if a tree is to be known by its *fruit* rather than by its *name*, there were, it is believed, evidences of piety in Mr. Cappe, which nothing but prejudice can resist or deny—such as good people of any sect would admire in one of their own denomination.]

ADMIRABLE CALVINISM.

For the Christian Disciple.

Mr. Editor—I enclose an abridgement of a sermon of a Calvinistic divine of the last century, from Psalm cxxxiii. 1—BEHOLD HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY!

To a benevolent mind there cannot be a more pleasing sight than a family, or society subsisting in harmony and friendship, united by the silken bands of sympathy and affection, where love like the vital current, flows through all their plans, all their actions, and all their words.

To behold a community full of concord and good will, all the members caring for one another; and treating each other as brethren, is what must afford to every friend of man an unspeakable satisfaction.

Such a community is a lively representation of that glorious place above where dwell the blessed angels and spirits of just men made perfect.

On the other hand a society or family divided against itself, the members actuated by malice and revenge, hateful and hating one another, present a most dreary and disgraceful picture. For where envy and strife is there is confusion and every evil work. But *Behold*, says the Psalmist, *how good and how pleasant it is for brethren to dwell together in unity.*

In discoursing on these words I shall show—

1. Who may be included in the term brethren.

2. When persons may be said to dwell together in unity.

3. The happiness of those who are thus united, who may

be included in the term brethren.

1. It is well known that this word in the primary and confined sense of it points out merely the sons of the same immediate parents.

But the term is not confined to children of the same family. For the members of the same community or subjects of the same government are brethren. The professors of the Christian religion, wherever scattered, or by whatever human names or modes of worship, or peculiar tenets distinguished from each other, are brethren, and should regard each other with affection as being united in one common interest under one common head.

Yea, all mankind may very properly be called brethren, as they all proceed from the power of one common Creator and parent of the world, and are upheld by the care of one common preserver.

2. I am to show when persons as brethren may be said to dwell together in unity.

It is evident that they must be possessed of the principle of benevolence; must feel interested in the common interest. They must cultivate a regard to the common safety and happiness; there must be *agreement*, though there is no need of agreement in every punctilio and circumstance. It is not necessary that children of one family, or the members of one society, whether civil or religious, should think exactly alike, in order to live as brethren or live together in unity. Men may differ very much in their opinions both with regard to politics and religion, both with regard to modes of government and modes of worship, and yet live in harmony and friendship, die in favour and charity with each other, and be fellow citizens of the new Jerusalem hereafter.

As to religious matters there is no necessity that there should be an entire uniformity and coincidence of sentiment with regard to many points of doctrine, discipline or worship, in order to live as brethren in friendship and love. Men may unite together in worshipping the same universal Father and Lord of all; they may join in fellowship with the same church; they may sit down at the table of their common Lord and Redeemer, and in all these religious transactions they may feel the exercise of brotherly kindness and charity, whether their sentiments in divinity be uniform or not. And I would ask whether it does not discover an excellent and truly Christian spirit, to be so far from censuring and quarrelling with those that do not think exactly with us in every particular, as to treat them with candour and friendship.

Where the genuine spirit of Jesus and his gospel reigns in a religious society, the members will not look upon themselves as infallible, and upon those who think differently from them as in an essential error, but on the contrary knowing themselves imperfect, and liable to mistakes, they are willing that others should see and judge for themselves; and they will not insist as a necessary qualification for an admission to their

communion or charity, that others should think exactly as they do with regard to particular articles of faith or modes of worship.

Different men may think very differently with regard to particular doctrines and ways of worship and discipline; and yet be equally sincere in the profession and practice of religion; equally benevolent and useful among men; equally zealous and successful in serving their Maker and Redeemer; consequently high in the divine favour.

For a society thus to live in peace and unity it is not necessary that there be an entire unanimity in sentiment, but that they exercise mutual condescension and forbearance, and in the spirit of meekness and love, overlook each other's failings and imperfections, seeking the edification and prosperity of the whole.

Though there is no necessity of entire unity of sentiment, yet there must be unity of affection towards one another, and unity of design and endeavour with regard to the general good and the means to promote it. It would be a contradiction to say that the illnatured, disaffected, factious members of a society, dwelt together in unity with that society.

3. To describe the happiness and advantage of those who are thus united.

A society peaceable and harmonious; the members united by brotherly love, seeking the happiness of each other and rejoicing in it, was a picture or reality, which filled the Psalmist's heart with transport. In a rapturous exclamation he breaks upon us, *Behold how good and how pleasant it is for brethren to dwell together in unity!*

The more our minds and hearts are refined, elevated and wrought into the mould of the gospel; or formed to a discernment and relish of true excellence, the more shall we be delighted even with an ideal representation of domestic union, and social happiness, and the stronger inclination shall we feel to exert ourselves to render every circle, every society to which we belong, united, friendly and happy.

What a pleasing sight is a family where no jarring discords are heard or felt; where sympathy and love pervade and cement the whole, from the honoured head to the lowest member; where the law of kindness dwells on every tongue, a general tenderness expands every heart, and some obliging action employs every hand!

Such a family is as happy as the description is lovely. How agreeable is that neighbourhood where all live on friendly terms, being actuated by a friendly disposition! Where every thing that might offend or disoblige is studiously avoided, and the offices of kindness diligently cultivated! Where they can repose a confidence in each other; and enjoy one another's company and conversation without fear of being betrayed hereafter!

How happy and honourable is that church of which every member is actuated by divine and brotherly love? Who have no other strife among them but to determine who shall exhibit

the most of a Christian temper, set the best example and abound in all the social virtues, those peaceable fruits of righteousness which are pleasing and profitable to men; and are, by Jesus Christ, to the praise and glory of God.

Struck with the beauty of the picture, let us all resolve to give it life, to reduce it to reality. Let us all be united as brethren of the same family, as partakers of the same religious and civil privileges, as disciples of the same Redeemer, and as children of the same God and Father of all; by all these endearing ties let us be excited to put away all bitterness, and wrath, and anger, and clamour, and evil speaking, with all malice; and cherish in ourselves and others, all the social, all the Christian and divine affections and virtues, whereby we may enjoy and communicate the greatest happiness in this world, and be fitted for supreme happiness in the united society of angels and saints in the world above.

[The name of the Author of the Sermon, and that of the Transcriber, are both concealed from the Editor. The Author is said to be a "Calvinistic divine." Happy will be the day when *such Calvinism* shall be diffused throughout the world!]

KING DAVID'S IMPRECATIONS.

To the Editor of the Christian Disciple.

Sir—Many have conceived difficulty respecting the imprecations found in the Psalms; and recourse has been had to different modes of explanation. Not long since I heard an attempt to explain them on the principle, that the persons against whom the Psalmist imprecated evil, were not merely *his enemies*, but also the *enemies of God*; and that *he was on that ground to be justified*. Will you be so good, sir, as to give your own thoughts on the subject? Yours, &c.

JUVENIS.

We have the satisfaction of *not* knowing by whom the explanation was given, which was referred to in the above note. Our remarks will therefore be free from the influence of personal prejudice, either for or against the expositor.

Many reflecting Christians have indeed found it difficult to reconcile to the spirit and precepts of the gospel the prayers of David for vengeance and destruction upon his enemies, and his expressions of hatred towards them. But some have seemed to be satisfied with the common explanation, that such *prayers* are to be regarded as *predictions*, rather than as expressive of the feelings and desires of David's heart. The more, however, we have reflected on this explanation the less satisfactory it has appeared. *Praying* and *prophesying* are different things; and probably the idea of prediction in these cases would never have occurred to any mind, had it not been for the incongruity between these imprecations and the temper displayed and required by

Jesus Christ. But whether this incongruity will authorize such an unnatural interpretation is seriously doubted.

Another opinion is, that these imprecations are to be ascribed to the imperfections of David, the darkness of the age in which he lived, and the opinions and customs which then prevailed. All the evidence we have that David was a pious man, and that he sometimes wrote by inspiration, amounts to no proof that all he said, and wrote, and did was commendable, or pleasing to God. At best he was an imperfect man, subject to "like passions" and prejudices as other men; as such he was as liable as other good men, to indulge and express wrong feelings towards his enemies.

David lived in a dark age of the world compared with the gospel day. As he was a renowned warrior, he indulged the spirit and passions of war; and it is far less difficult to reconcile his imprecations with the idea that he was habitually a good man, than to reconcile similar prayers and imprecations of professed Christians with the idea that they had learned of him who was meek and lowly of heart. Thousands of prayers and imprecations have proceeded from the lips, if not the hearts, of professed ministers of the gospel, which are as difficult to reconcile to the spirit of Christ, as any that were penned by David. Yet it has not been very common to regard these *Christian imprecations* as of the nature of prophecy, to avoid the conclusion that their authors were wicked men.

Besides, even Job and Jeremiah were chargeable with *cursing* their day; James and John with a desire to call fire from heaven to consume the Samaritans, and Peter with denying his Master with oaths and curses; and we have no evidence that these men were not as pious as King David. The rebuke given by our Saviour to James and John might perhaps justly have been given in all these cases, not excepting the King of Israel. "*Ye know not what manner of spirit ye are of.*"

But, whatever may be the true explanation, that mentioned by our Correspondent, is, we think, beyond all others which we have heard, repugnant to the spirit of the gospel, and dangerous in its tendency. We hope indeed that its author did not arrive at such a conclusion by consulting his own feelings towards such as he regarded as God's enemies; but if he did, he may properly ask himself, whether such were the feelings of him who "died, the just for the unjust, that he might bring us to God;" or of that God who so loved *sinners* that he sent his Son to die for them, to save them from sin and misery, and to reconcile them to himself?

Can it be supposed that this kind Father allows good people to hate the objects which he sent his Son *to seek and to save?* If "God so loved the world" of sinful men, and was so disposed to save them, shall those who profess to be heirs of this mercy, indulge hatred, and impreeate vengeance!

The principle, that it is law-

ful for good people to hate such as are not only their own enemies but the enemies of God, is perhaps as dangerous a principle as ever entered the mind of man. It is dangerous to the possessor, and dangerous to others.

It is dangerous to the possessor. It will expose him to indulge the spirit of the evil one in his prayers to a merciful God. The very things which should make him tremble for his own safety, and to call in question his own state, will be regarded as evidences of piety. The stronger his hatred towards such as he regards as the "enemies of God," the more evidence he will think he has of his own goodness. His bitter imprecations of vengeance, will be set down as the pious fruits of Christian zeal.

The principle is dangerous to the possessor in another respect. It exposes him totally to mistake the characters of others, and to esteem those as the best Christians, who have least of the spirit of Christ; and to censure and revile others as destitute of religion for no better reason, than that they have so much of the Christian temper, that they cannot join with him in his *imprecations*, and in his *hatred* of fellow beings. Hence in his zeal for the destruction of those whom he has deemed as God's enemies, he may himself naturally be led to act the part of an enemy to God, in his treatment of good people.

If this principle be adopted by a teacher of religion, it must have the most pernicious influence both on himself and his hearers. It will naturally cause him to be an unkind and unfeeling minister, in his treatment of such as he regards as impenitent sinners. Instead of acting the part of the tender shepherd, and warning them "*night and day with tears*,"—his heart will be steeled with incompassion, and he will warn them by *prayers for their destruction*. Those who shall adopt his principle and spirit will of course be fanatics, and become revilers, insteadof humble praying Christians.

Indeed no bounds are to be set to the mischief which such a principle may produce, when accompanied with a correspondent temper. The principle and spirit are both capable of being communicated, like a contagious disease; and what more than these two ingredients are necessary, to kindle the flames of persecution, to set the world on fire, and to fill it with violence and blood!

Passions and feelings which may lawfully be indulged in *prayer*, may lawfully be expressed in other modes. If we may lawfully pray for the *salvation* of sinners, we may lawfully use all means which are adapted to that end; and if we may lawfully pray for the *destruction* of sinners, we may lawfully use the means which *tend* to their destruction. If we may lawfully indulge hatred towards them, and imprecate the anger of God; we may lawfully endeavour to excite the hatred of others towards the same objects, and urge them on as executioners of God's anger.

On what other principle was persecution ever practised?

Was not this the very principle which erected the papal inquisitions? And was not this the principle on which the Jews killed the Prince of life?

The very circumstance that our Saviour himself was murdered on this principle, by men who could boast of their purity and love to God, is sufficient to show that it is a blinding and dangerous principle; and that those who are under its influence are as likely to impreeate evil on the friends of God, as on his enemies. Let this principle be generally adopted with enthusiasm, as laudable and pleasing to God, and it will spread murder and desolation through every region of the world.

FAMILIAR CONSIDERATIONS, ADDRESSED TO PARENTS, ON THE DUTY OF REQUIRING THEIR CHILDREN TO STUDY THE HOLY SCRIPTURES. *Concluded from p. 170.*

For the Christian Disciple.

The first rule, which was recommended for the guidance of parents in instructing their children in the holy scriptures, was, that their attention be first directed to those parts, which are the most simple and plain.

The second rule is, that, *of those parts which are simple and plain, the preference should be given to those which are most important.*

This is a very obvious rule, and one that must approve itself to every man's conscience —and yet we have reason to believe that it is almost wholly neglected in the study of the scriptures.

Were it true, that every chapter in the Bible was of equal importance with the rest, it might be proper to begin with the first and to proceed in course, till the whole was completed, omitting only, agreeably to our first rule, those portions, which could not easily be understood. Were this the fact, it would be as proper to employ your children in committing to memory the first chapter of the first book of Chronicles, as the fourth of Proverbs, or the twenty-fifth of Matthew.

Were this the fact, the book of Ruth ought to be studied as much as the gospel of St. John —and the duty would be as peremptory to become familiar with the history of David, as with the history of our Saviour Jesus Christ. Both we believe to be true histories; and both are instructive and entertaining. But we have always supposed that all facts, though supported by the testimony of inspired men, are not equally important, and that there were some things even in the Bible, which it would not be useful, and therefore not expedient, for children, at least, to read. We have always supposed, that in a large collection of articles, which are all *good*, some may be *better* than others—that all may have a real value, while some, in respect to the rest, may be no more than *wood and stubble* to *silver and gold.*

With respect to that collection of writings which we de-

nominate *the Bible*, that is, *the Book*, by way of eminence, we suppose, that it will be readily granted, that the New Testament is more important to us than the Old, inasmuch as we are required to be *Christians*, and not *Jews*: and, that of the New, the discourses of our Saviour are of a higher character than the epistles of St. Paul; that the sermon on the Mount of Olives claims the preference to the defence made on Mars' Hill; and, that the crucifixion of Jesus was a more essential part of the Christian scheme of salvation, than the death of Stephen, the protomartyr.

And with respect to the Old, we think it will hardly be denied, that the parts of which it is composed differ from one another as much in importance as in the subjects to which they relate, or the style in which they are written: that the history of the Creation and of the Fall prefers stronger claims to our regard than the relation of the wars of Canaan, and the Chronicles of the Kings of Israel: that the Psalms of David have a decided superiority over most of the writings of his son and successor; and, that these last moreover are much more fitted to instruct the mind and to improve the heart, than the history of warriors, whose lives were spent on the field of battle, and whose garments were rolled in the blood of the dying and the dead.

We are persuaded that more moral instruction is to be derived from the beautiful *parable of the ewe lamb*, and from *the fable of the trees which went forth on a time to anoint a king over them*, than from several whole books in the Old Testament, which might be named. Some portions of the life of Solomon are also most worthy of the attention of the young. His early choice of *wisdom*, in preference *to riches and honour and long life*,—his respectful and pious behaviour to his widowed mother, after he had ascended his father's throne,—his excellent advice given to the young in the books of Proverbs and Ecclesiastes, are all eminently calculated to subserve the interests of virtue and piety.

The writings of the prophets too admit of a comparison with each other in point of importance. Who, for example, would make it a subject of debate, whether the prophecies, which relate to the advent and character of the Messiah, as well as those which remain to be fulfilled in the latter days, are not more interesting and instructive to us, than those which relate to events, which were almost contemporary, and which were confined to particular nations or individuals? And accordingly who would deny, that *the fifty-third chapter of Isaiah*, which predicts with such wonderful minuteness and accuracy the sufferings and death of Jesus, is not to us vastly more important, than *the fourteenth* of the same book, which, although it is allowed on all hands to be a most admirable specimen of sublime writing, yet relates only the overthrow of Sennacherib, the proud monarch of Babylon?

The prophetical books are indeed unrivalled compositions; and when, in a former number,

we disapproved of the practice, of requiring young children to read them, we meant only to imply, that they were generally too difficult for children to understand, and ought therefore to be omitted for the present.

We come now to the application of these two general rules; and our inquiry is, *in what order* ought the scriptures to be read? In other words, if the preceding remarks be just, what parts of scripture are most *simple*, and at the same time most *important?*

We do not hesitate to reply, first, that *the historical part of the New Testament* should precede all others. The principal events of our Saviour's life, the cause and manner of his death, his resurrection and ascension into heaven, are facts of essential consequence to the Christian faith; and none will pretend that they are not level to the apprehension of any child, that is able to read.

Certain portions of *the Old Testament history*, may next very properly be recommended to the attention of the young. The principal part of the book of Genesis, and the first part of Exodus are very instructive and interesting, and easy to be understood. The *historical* ought always indeed to come before the *doctrinal* or *moral* part: for children will understand *facts* much sooner than *doctrines*, and will be much more impressed by them. It will be proper then to select, from the Old and New Testament histories, interesting facts, and especially biographical sketches of men, illustrious for wisdom and piety; and you will find, that they will leave strong and vivid impressions on the youthful mind.

In this way, if we are not mistaken, the Bible may be rendered an interesting book, even to little children; and it is not easy to say how much their future character in life will depend on this early attachment to sacred literature.

But their attention need not be confined to scripture *history*. Let the parables of our Lord and his moral discourses be early imprinted upon their minds. Let them commit to memory some of the Psalms of David—several of the first chapters of the book of Proverbs—the moral parts of the apostolical epistles—and in short any portions, which, on consideration, you believe to be important, and at the same time adapted to their years.

And in respect to moral precepts, such as the ten commandments of Moses, Christ's sermon on the mount, St. Paul's description of charity, and the very many ingenious and beautiful parables scattered throughout the Old and New Testaments; you need not fear, lest your children should learn these too soon. In regard to them, it is not absolutely necessary, that they should understand the whole import of what they are required to read and to study. Here it is that we may allow of some departure from our first general rule, and require the young to commit to memory, what indeed *they know not now*, but what they will *know hereafter*, when they shall have arrived at the years of discretion. The only caution which need be used is, that what they thus

treasure up in their memories, be selected with a reference to its future usefulness; that it embrace only the plain, practical principles of the Christian religion, which are applicable to all ages and to all descriptions of men.

I have now stated and illustrated two general rules to be observed in instructing children in the holy scriptures. To them give me leave to add a third, without which, the two first will be entirely useless.

Third Rule. *Encourage your children by your own example, and advice, and assistance, to employ themselves frequently in the study of the holy scriptures.* I would press this duty particularly on those who stand in the relation of *mothers*, as one, which they have more leisure to perform, and which they will generally perform better than any other person. It is undoubtedly true, that females may have a much greater influence on the rising generation, than our sex; and their responsibility is proportionably greater. Both parents indeed should co-operate in so important a design; and, when they do, the task will be much easier, and the success more complete.

Suffer me then, in conclusion, to exhort you, as *Christian* parents, to engage with zeal and resolution in this good work. Be not discouraged at any partial disappointment of your hopes. Ask of God a blessing upon your labours; perform your duty well, and heaven will give you success. Make it a stated rule, on the Sabbath, at least, if not on every day of the week, to hear your children read portions of scripture, selected according to the rules laid down above. Require them occasionally, to commit a chapter to memory; hear them recite it; explain to them its meaning; converse with them respecting it; and endeavour to fix it deeply in their minds, and to impress it on their hearts. Require them also habitually to attend public worship; and, at their return, let it be your constant practice to inquire if they have attended to what they have heard, and can remember the text or any part of the discourse. Persevere in this practice, and I doubt not, but that your success will be much greater than you anticipate. At least, you will have discharged your duty as Christian parents; and ye *shall in no wise lose your reward.*

HISTORICAL FRAGMENTS.

CHAP. I.

One of the articles insisted on by the reformers in Scotland, was, that public prayers be made and the sacraments administered in the vulgar tongue. The answer of a Provincial Council was in the following words, "That to conceive public prayers or administer the sacraments in any language but *Latin*, is contrary to the practice of the Catholic Church for many ages past; and that the demand cannot be granted without impiety to God, and disobedience to the Church."—*Sketches of*

the History of Man, vol. 3, p. 224.

The Roman Catholics began with beheading heretics, hanging them, or stoning them to death. But such punishments were discovered to be too slight *in matters of faith.* It was demonstrated that heretics should be burnt in a slow fire. It being taken for granted that God punishes them in the other world with a slow fire, it was inferred "That, as every prince and every magistrate is the image of God in this world, they ought to follow his example."—*Ibid, p. 234.*

A decree was obtained in the fourth Council of Lateran, A. D. 1215, "That all heretics should be delivered over to the civil magistrate to be burned."—*History of Puritans, vol. 1, p. 53.*

Wickliffe wrote "near two hundred volumes, all of which were called in, condemned and ordered to be burned, together with his bones, by the Council of Constance, A. D. 1425, forty-one years after his death."—*Ib.*

In the reign of Henry V. king of England, a law was passed to prevent the reading of Wickliffe's translation of the Bible. The words of the act will be given according to the mode of spelling in that day—"That whatsoever they were that should read the scriptures in the mother tongue, they shall forfeit land, catel, lif, and godes from theyr heyres forever, and so be condempned for heretykes to God, enemies to the crowne, and most errant traitors to the land."—*History of the Puritans, vol. 1, note p. 55.*

In the reign of King James I. a book of ecclesiastical canons was published by royal authority. The whole number of articles was 141. The 37th says, "That no person shall be ordained or suffered to preach, or catechise in any place, as a lecturer or otherwise, unless he first subscribe the three articles following:—1. That the King's majesty is the supreme head and governor of this realm, as well in all spiritual and ecclesiastical, as temporal causes. 2. That the book of common-prayer, &c. contains nothing contrary to the word of God, and that he will use it and no other. 3. That he alloweth the 39 articles of 1562, to be all and every one of them agreeable to the word of God. To these he shall subscribe in the following form of words:—*I, N. N. do willingly, and ex animo, subscribe to these three articles abovementioned, and to all things that are contained in them.*"

In consequence of this anti-christian measure a vast multitude of ministers were removed from their parishes and driven out of the country. In 24 counties the reported number of non-conforming ministers was 746; "From whence, says Mr. Neal, it is reasonable to conclude, that in the 52 counties of England and Wales there were more than double the number."—*History of Puritans, vol. 2, p. 58—66.*

To people of the present age, the historical facts, which have now been exhibited, will appear of a *dark complexion.* Subsequent chapters, however, may bring to view things of later date which will be equally as-

tonishing to future generations. It is wonderful that rational beings should ever have thought of adopting such methods for protecting or advancing truth or religion; and it is truly remarkable how commonly it has been the case, that those who have led the way in emerging from error, and have done the most good in the world, have been treated as the enemies of God and man.

PROPOSITION OF DR. RUSH FOR SOBER HOUSES.

Doctor Rush, in his treatise on "the Diseases of the Mind," has one chapter on the "Derangement of the Will," or "Moral Derangement." The habit of intemperance in the use of intoxicating liquors is among the diseases of this kind. After remarking on the difficulty of recovering men from this disease, and the general inefficacy of the means or remedies which have hitherto been tried, he seriously proposed "the Establishment of a Hospital in every city and town in the United States for the exclusive reception of *hard drinkers*."

"They are, says Dr. Rush, as much objects of public humanity and charity, as mad people. They are indeed more hurtful to society than most of the deranged patients of a common hospital would be if they were set at liberty. Who can calculate the extensive influence of a drunken husband or wife upon the property and morals of their families, and the waste of the former and the corruption of the latter upon the order and happiness of society?

"Let it not be said that confining such persons in a hospital would be an infringement upon personal liberty, incompatible with the freedom of our government. We do not use this argument when we confine a thief in jail; and yet, taking the aggregate evil of the greater number of drunkards than thieves into consideration, and the greater evils which the influence of their immoral example and conduct introduce into society than stealing, it must be obvious that the safety and prosperity of a community will be more promoted by confining them than the common thief.

"To prevent injustice or oppression, no person should be sent to the contemplated hospital or Sober House, without being examined and committed by a court, consisting of a physician and two or three magistrates, or commissioners appointed for that purpose. If the patient possess property, it should be put into the hands of trustees to take care of it. Within this house the patient should be debarred the use of ardent spirits, and drink only, for a while, such substitutes for them as a physician should direct. Tobacco, one of the provocations of intemperance in drinking, should likewise be gradually abstracted from them. Their food should be simple, but for a while moderately cordial. They should be employed in their former respective occupations, for their own or for the public benefit; and all

the religious, moral, and physical remedies should be employed at the same time for the complete and radical cure of their disease."—*p.* 267–8.

The proposition of Dr. Rush for establishing Sober Houses, and the view he has given of the greater injury done to community by drunkenness than by stealing, are worthy of the serious consideration of the philanthropist and the Christian. It is surely time that something should be done to restrain and reform those who are in the habit of intemperance, and to prevent others from following their pernicious example. It would probably be much cheaper for the community to provide Sober Houses to confine and employ the intemperate, in the early stages of their "disease," than to support them and their families as paupers after they have wasted all their property. A very great portion of the paupers in the country have been brought into this situation by the excessive use of strong drink; and if it be the duty of the community to support them after they have thus ruined themselves, much more is it a duty to save them from such ruin.

REMARKS ON JOHN VIII. 33–36.

33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house forever; *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

Mr. Editor—Having sometimes heard a wish expressed that the connexion between these verses, and especially that the precise bearing of verse 35, were more obvious, I take the liberty of offering you a few observations, in the hope that they may be as satisfactory to others as they have been to myself.

Our Saviour had told the Jews (v. 32.) that his truth should make them *free*. The Jews answered, (v. 33.) that they are already free, and had never been slaves. Upon which Jesus (v. 34.) explains himself to mean a *moral* freedom. Every man, he says, who commits sin has lost his freedom—is the slave of sin; and it is from *this* bondage that my truth shall set him free. He goes on (v. 35.) to illustrate the meaning by the case of a household slave. A slave abideth not in the house forever—is not a permanent member of the family, but liable at any time to be removed. By this he means to tell them, that so long as they are sinners, slaves to sin, they cannot have a permanent abode in the family, house, or church of God. Here doubtless is an allusion to their state as the chosen, peculiar people of God. Considered as such, they come of his household; but, if slaves of sin, they could not *abide* in his house, but were liable to be cast out. A son, he adds, abideth ever; and as among men the son has power to give

freedom to the slaves, so (v. 36.) the Son of God hath power to give freedom to the slaves of sin; if he therefore make you free, ye shall be free indeed; ye shall then be members of the household of God, and abide in the house forever.

In reading these verses, it appears to me that we should keep in mind that it was the intention of our Lord to explain his expression in v. 32, *the truth shall make you free.* This it was at which the Jews cavilled; and we must in every part of our Saviour's reply consider the bearing it has upon that expression, if we would understand it aright. The following seems to be a just view of the passage: My truth gives freedom, because it delivers from sin, and every sinner is a slave. If you are sinners, then you are slaves, and therefore cannot be heirs of God's house. If you *wish* to be heirs, come to the Son, and he by his truth will deliver you from bondage, and fit you to abide in the house.

I have used the word *slave* instead of servant, because, as every one knows, it is the more exact meaning of the word, and better conveys the intention of Christ. The English word *servant*, in the common use of language, does not imply that a man is not free already; *our* servants are all free. The word *slave* therefore is the proper one to be here used, which implies, what our Lord evidently intended, the want of freedom.

In verse 35, I have used the indefinite instead of the definite article, (*a* servant, *a* son,) because it appears that Jesus is stating a general truth which has respect to *all* servants and sons, and is not confining his remark to any particular case. Indeed it appears to me that the force of the remark depends much upon our understanding this as the assertion of a general principle.

If you think these remarks of any value, I should be pleased to see them in the Disciple. If you think otherwise, as I offer them with diffidence, I shall not be mortified if they are suppressed; for I am only an enquirer.

PORTRAITURE OF DOMESTIC SLAVERY.

The people of New-England, having abolished slavery among themselves, are but little acquainted with the situation of society in the southern states, or of the dangers to which our country is exposed from the existence of more than a million of slaves in its bosom. Both the sin and the misery which accompanies slavery, is indeed dreadful. Not only the condition of the *slaves* but that of the *slave-holders* is truly affecting. This will appear from the following passages collected from the "Portraiture of Domestic Slavery in the United States."

"Without offering an opinion on the propriety of the expression of Mr. Jefferson, I must add, that *I tremble for my country when I reflect that God is just*, and that his justice is ever active and continually executing its commission! The truth of this may be easily recognized by any observer who has not

been familiarized to the constant presence of slavery, from infancy. Indeed the possessors of slaves, with whom I have conversed, while travelling through several slave districts, frequently acknowledge that they "*have inherited a curse from their ancestors, and that it would be better for the country if the slaves were all out of it.*" And with respect to *the red arm of vengeance exposed and bare*, it must often menace those neighbourhoods, whence the citizens frequently write to their friends in the *north*, that "it is high time to leave a country where one cannot go to bed in the evening, without the apprehension of being massacred before morning!" I have been assured by citizens having personal knowledge of the fact, that, the rage of the slaves is such, in some districts, and especially near Savannah, that their masters and overseers are obliged to retreat to some secure place during the night, or employ armed sentinels. Four slaves were executed but a few months since, in Maryland, for destroying the life of their master's brother, while he was in the act of inflicting corporeal punishment upon them.

"Many instances have existed, where slaves, in a state of enraged desperation, have involved their masters and themselves, of course, in mutual destruction. A gentleman of high respectability, lately informed me, that he personally knew a master of slaves, who retreated every night into an upper room, the entrance into which was by a trap-door, and kept an axe by his side for defence.

"While at a public house, in Fredericktown, there came into the bar-room (on Sunday) a decently dressed white man, of quite a light complexion, in company with one who was totally black. After they went away, the landlord observed that the white man was a slave. I asked him with some surprise, how that could be possible? To which he replied, that he was a descendant, by female ancestry, of an African slave. He also stated, that not far from Fredericktown, there was a slave estate, on which there were several white females of as fair and elegant appearance as white ladies in general, held in legal bondage as slaves.

"I have received direct information from a gentleman who witnessed the fact, that in one of the slave states, a white man, having married one of his female slaves, after she had borne him several children, sold the whole of them together as he would a drove of cattle; and it is said such instances are frequent. A *gentleman* brought with him from the southward to *Philadelphia*, (the city of brotherly love,) his half brother, the son of his father by a slave, and attempted to sell him! He was happily prevented from executing his sacrilegious design by the interposition of a respectable citizen, who also procured the legal restoration of freedom to the darker *faced* brother."

According to this author not only *slavery*, but the *slave trade*, still exists in this land. Even free blacks are kidnapped, bought and sold, manacled and abused at the very seat of our

free government, and in contempt of every law human or divine. The following scene was witnessed by Mr. Torrey, the author of the pamphlet.

"On the 4th day of December, 1815, (the day on which the session of Congress commenced,) being at the seat of government of the United States, I was preparing to enjoy the first opportunity that had occurred to me, of beholding the assembled representatives of the American republic. As I was about to proceed to the building where the session was opened, my agreeable reverie was suddenly interrupted by the voice of a stammering boy, who, as he was coming into the house, from the street, exclaimed, "There goes the Ge-Ge-orgymen with a drove o' niggers chain'd together two and two." What's that, said I,—I must see,—and, going to the door, I just had a distant *glimpse* of a light covered waggon, followed by a procession of men, women and children, resembling that of a funeral. I followed them hastily; and as I approached so near as to discover that they were bound together in pairs, some with ropes, and some with *iron chains*, (which I had hitherto seen used only for restraining beasts,) the involuntary successive heavings of my bosom became irrepressible. This was, with me, an affection perfectly peculiar to itself, which never having before experienced, gave me some surprise. Overtaking the *caravan*, just opposite the old capitol (then in a state of ruins from the conflagration by the British army,) I inquired of one of the *drivers* (of whom there were two) "what part of the country they were taking all these people to?" "To Georgia," he replied. "Have you not, said I, enough such people in that country yet?" "Not quite enough," he said. I found myself incapable of saying more, and was compelled to avert my eyes immediately from the heart-rending scene! Had Sterne been present, and surveyed (with *real* instead of imaginary vision,) this groupe of bond-men and bond.women,and *bond-children*, with their mute sad faces veiled with *black* despair—"and heard the chains rattle, which encumbered their bodies,"—and "had seen the *iron* enter their souls"—he would again have "*burst into tears.*" I walked along some distance before them, down Pennsylvania Avenue, and, on turning round, observed that they had left that street, (as if the spirit of PENN had repelled the contact of such a tragedy with his name,) and directed their course towards the Potomac bridge. At the same moment an African passed by, driving a hack; and beholding his brethren,

"———Trembling, weeping, captive led,"

extended his arm towards them, and exclaimed, "See there! an't that right down *murder? Don't you call that right down murder?*" On uttering to him indistinctly, that I did not know, he renewed his request to be answered, and I replied, "I do not know but it is *murder.*"—These expressions instantly reminded me of the frequency of murders and deaths, not only

of slaves, but of white and free black men, resulting from despotic slavery, and particularly from the slave traffic. Several instances of this kind had very recently come to my knowledge, from unquestionable sources; and at that moment pressed themselves with peculiar force upon my excited imagination; among which I will recite the following:

"A slave having escaped from his master, in the state of North Carolina, within two or three years past, was seized and brought back, by a being, who, when requested by the master to name the reward he should render him for returning the slave, replied, that all the compensation he desired, was the satisfaction of *flogging* him. This being granted, the slave was bound to a log, and the "*resounding lash*" applied, until the resentment of his executioner was satiated. The infatuated master then took the ensanguined lash himself, and was about to repeat the process of flagellation, when Death, not then a *king of terrors*, but a generous benefactor, a "*friend in need*," rescued him from the intended protraction of his excruciating torment.

"In the state of Pennsylvania, a considerable number of years ago, the proprietor of a furnace took up a black boy, a few years old, and in the presence of his distracted father, wantonly thrust him into the flames and melted metal, where he was instantly consumed! The information of this horrible deed was originally communicated by a respectable citizen of the city of Washington, who formerly resided in the state of Pennsylvania, and it has been further corroborated by another, of the city of Philadelphia.

"In the state of New-Jersey, a female slave, several years ago, was bound to a log, and scored with a knife, in a shocking manner across her back, and the gashes stuffed with salt! after which, she was tied to a post in a cellar, where after suffering three days, death kindly terminated her misery. This fact was communicated at Washington, by the same gentleman above mentioned."

Is it possible that rational beings so inhuman and merciless, should be found on this side of the infernal regions! or that this horrid traffic in human flesh and blood should have existence in this land of liberty!

It may be doubted whether more atrocious or more glaring inconsistencies can be found in any part of the world than in the United States. We boast of our civil constitutions, which are founded on the principles, that "all men are born equally free and independent," and yet, under the protection of the general government, men are permitted to enslave their brethren, to deprive them of almost every civil and natural right, to hold them as *property*, and dispose of them by *sale* or by *will*, as they do the beasts of the field.

In the preceding Number the idea was suggested that the black people of this country have as strong claims on the compassion of Christians as either the "red brethren of the wilderness," or the inhabitants of India. But on reflection a

question arises, whether many of the *slave-holders* do not demand attention as really as the *slaves*. If the former should become thoroughly *civilized* and *christianized*, the condition of the latter would soon be changed. Perhaps, however, there is not any other class of men of more inaccessible minds, or who lie less open to receive instruction in "the things that belong to their peace," than those who have been educated as tyrants, and are accustomed to regard fellow beings as *property* and *slaves*, made only to minister to their luxury, pride and lust. With regard to many of them it is to be feared, that nothing will ever open their eyes but a terrific reverse of condition.

According to the census in 1810, the whole population of the United States was 7,230,514, of which number 1,135,223 were slaves—which is almost *one sixth* of the whole.

The total of the population of Massachusetts, New-Hampshire and Connecticut was 1,177,181—which is less by 8,122 than the number of slaves in this "land *of freedom* and *equal rights!*"

Suppose then that all the people of New-Hampshire, Massachusetts and Connecticut were now in the condition of the southern slaves! What would be our feelings? Should we not expect that our "cries would enter the ears of the Lord of Sabaoth?" Should we not hope that in this age of benevolent institutions something would be done for our emancipation? Should we not be ready to exclaim, "Is it nothing to you, all ye that pass by," that so many of yourbrethren are groaning under oppression, being doomed to ignorance, servitude and misery!

RESISTLESS APPEAL TO THE HUMAN HEART.

Oh, for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumour of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more! My ear is pain'd,
My soul is sick with ev'ry day's report
Of wrong and outrage with which earth is fill'd.
There is no flesh in man's obdurate heart;
It does not feel for man. The nat'ral bond
Of brotherhood is sever'd, as the flax
That falls asunder at the touch of fire.
He finds his fellow guilty of a skin
Not colour'd like his own; and having pow'r
T' inforce the wrong, for such a worthy cause
Dooms and devotes him as his lawful prey.
Lands intersected by a narrow frith
Abhor each other. Mountains interposed,
Make enemies of nations, who had else,
Like kindred drops, been mingled into one.
Thus man devotes his brother, and destroys;
And worse than all, and most to be deplor'd
As human nature's broadest, foulest blot,
Chains him, and tasks him, and exacts his sweat
With stripes, that mercy, with a bleeding heart,
Weeps when she sees inflicted on a beast.
Then what is man! And what man seeing this,
And having human feelings, does not blush
And hang his head, to think himself a man?

I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earn'd.
No; dear as freedom is, and in my heart's
Just estimation priz'd above all price;
I had much rather be myself the slave,
And wear the bonds, than fasten them on him. COWPER.

INTELLIGENCE.

REPORT

Of the Executive Committee of the Bible Society of Massachusetts, prepared for the Anniversary of the Society, June 5, 1817.

THE Executive Committee of the Bible Society of Massachusetts respectfully report, that, during the last year they have distributed

295 large Bibles,
1256 common do.
813 Testaments.

2364 the whole number.

This distribution has been almost exclusively within the limits of the Commonwealth. The establishment of Bible Societies in other states, and particularly that of the National Institution, has greatly diminished the applications from remoter places. But it has left opportunity for more careful investigation, and larger resources for the supply, of our wants at home. Within this metropolis, very many families have been found destitute of the Scriptures; who have lately received them. This demand, in a situation, where it perhaps might least have been expected, has confirmed your Committee, in an opinion, already expressed, that nothing but inquiry is necessary, to show the importance and necessity of Bible Institutions, even in those districts, that might seem best supplied.

Numerous applications have been made, during the past year, from seamen, particularly from the southern shores of the state; which have been answered agreeably to the regulations, which were thought expedient by the Trustees. Your Committee have the satisfaction to believe, that, in numerous instances, the bounty of the Society, in this direction, has been judiciously applied, and gratefully improved. They have become more and more impressed with the obligation of providing for the spiritual necessities of that important class of our fellow citizens. But it is with grief and indignation, they are compelled to notice some instances of deception, by which the sacred intentions of the Society have been abused, and which urge the necessity of still greater restrictions, than were at first deemed sufficient. They are happy, however, to state, in this connexion, that an Auxiliary Society has recently been formed in the district, where applications have been most numerous, which, by its immediate vicinity, can better ascertain the *real wants* of those, who apply; and by this means, no less than by their pecuniary aid, may essentially promote the objects of our Institution.

One of the most interesting subjects, that have engaged your attention, is the formation of the American Bible Society, and the union, which, since the last anniversary, has been established by our own, as auxiliary to it. Your Committee would recur with pleasure to an Institution, which promises to advance so extensively the great object, we equally propose; which affords greater facilities and resources for the distribution of the Scriptures to the remoter parts of our country; and which, by embracing so widely Christians of every denomination in one common cause, may, as it is fervently hoped, be blessed of the God of love, to the diffusion of Christian charity.

It is with great satisfaction, your Committee are able to state, that, in consequence of new exertions, made since our union with the National So-

ciety, nearly two hundred names have been added to the humber of our subscribers, and very considerable donations haye been obtained. The success of these recent exertions, gives encouragement for more. There are doubtless many, who would gladly contribute to such an object, who have not yet been invited. And, as it has been thought most expedient to make the Massachusetts Bible Society the medium of aid, from this quarter, to the American Institution; and as, from death and various other changes, an annual subscription is subject to constant diminution, your Committee would respectfully suggest the expediency of annually appointing a standing committee to adopt plans for the increase of the Society. The establishment of Bible Associations in parishes and smaller circles, has already proved highly serviceable; and they give a convenient opportunity to a large and valuable class of our fellow citizens, to contribute their mites, and gratify their benevolent and pious wishes, who cannot afford to become regular members.

Though, from the various sources of supply, which have been opened in different parts of the country, our own sphere of operation has become more limited, yet very much remains to be done. New objects are daily presented for the charity of the Institution. It is not sufficient, that the wants of a district, a town, or village have been *once* supplied. Continual changes, in the condition of individuals and communities, obvious to the most careless observer of human life, with the necessary use and wear of the frequently read volume, make it necessary to renew your bounty, in the same neighbourhood, from time to time. And while it is important to guard, even with a jealous care, against every abuse of this charity, it is desirable to adopt liberal principles in the distribution of the "Word of Life," that message of the "Most High, to show the way of salvation."

In closing this brief survey, we cannot fail to express our fervent gratitude to the "Author of every perfect gift," for the smiles of his providence upon our Institution the year past. We rejoice in the new patronage it has received, and the many pleasing opportunities, that have been opened, of extending its benefits. We cannot, indeed, offer any thing in comparison of those grand and munificent charities, which have made the "British and Foreign Bible Society" the glory and joy of the Christian world. But it is our honour and happiness to conspire with that unequalled Institution, and with multitudes of fellow disciples, in the benevolent work of diffusing the Gospel of truth. Our efforts have been rather as the "small rain and the gentle shower." We have sent the Bible to the school of charity, to the dwelling of the poor, to the cabin of the mariner: And there we leave it, in humble faith of the promised blessing, that it may, though silently, yet effectually, prove the light and salvation of many souls; uniting our fervent prayers to the God of all grace, that He would smile upon all the efforts, that are making in Christendom, in the cause of truth and charity, till the "wilderness shall be as Eden, and the desert like the garden of the Lord."

By the Executive Committee.

Donations to the Massachusetts Bible Society for the past year.

Rev. Henry Colman, from some ladies	3	
Rev. J. White of Dedham, from Cent Contributions	19	50
Rev. E. Corey	1	
Rev. John Pierce, contribution from children in Brookline	1	15
A Friend	1	
Persons unknown	3	50
Miss Abigail Bent	1	
Rev. J. Bartlett, from a Society in Marblehead	3	
A Lady, by Rev. Mr. Lowell	2	
Mrs. E. Clark, Middleborough, by Rev. Dr. Baldwin	8	
A Friend	5	
A Lady, by Mr. Cummings	1	
Eben. Billings	2	
Mrs. Aaron Hill	2	
Enoch Lane	3	
Samuel Bates	3	
James F. Trott	1	
Mrs. Ingersoll	3	
A Friend, by Mr. Cummings	3	
John Leman	1	
Carried forward	$67	15

Brought forward	67	15
John Boyle	2	
John Baker	15	
Benjamin Loring	4	
Rev. Joshua Bates, from his Society in Dedham	12	42
A Friend, by Rev. Mr. Gray	10	
A Lady, by do. do.	1	
Miss Ruth Adams, by do. do.	1	
T. Bartlett	10	
Mr. Hall	10	
Francis Amory	10	
E. Ladd	3	
Daniel Henchman	3	
Epes Sargent	5	
Charles Walley	10	
A Friend	1	
do. do.	1	
do. do.		50
Samuel Brown	10	
William Hall	2	
Nathaniel Alley	5	
T. N. Wood	5	
J. S. Colburn	5	
Benjamin Davis	5	
Jonathan Carleton	5	
David Watson	2	
Benjamin Weld	5	
Joseph Bray	5	
Samuel A. Wells	5	
Rev. Mr. Goff, from Ladies in Westminster	32	45
Rev. Francis Parkman, from Female Bible Association	13	06
W. Breed	5	
A. Friend, by Moses Grant, jr.	5	
do. do. do.	2	
Rev. Tho's. Gray, donations from		
Mrs. Sarah Edwards	5	
Mr. Joseph Curtis	5	
Mrs. Eben. Weld	1	
Mrs. Sarah Heath	1	
Mrs. M.	5	
Mrs. Margaret Williams	1	
Miss Betsey Williams	1	
Miss Lucretia Williams	1	
Rev. J. Foster, from a Lady	1	
Rev. S. F. Swift, do. do.	1	
Rev. John Pierce, from Cent Contributions in Brookline	37	17
Elisha Brigham, 50 Bibles		
Asher Benjamin, 20 do.		
Samuel Salisbury, Esq.	50	
	$386	75

Life Subscriptions for the past year.

William Worthington	50
Samuel Appleton, Esq.	50
William Marston	50
Rev. Francis Parkman	50
	$200

Permanent funds of the Massachusetts Bible Society, the interest only of which is to be annually expended.

Three Massachusetts Bank Shares, at cost,	1912 50
Fifteen Manufacturers and Mechanics' Bank Shares, cost	750
Permanent funds unappropriated,	787 50
	$3450 00

Statement of receipts and expenditures of the Massachusetts Bible Society, from June, 1816, to June, 1817.

1816.			
June,	Balance on hand from last year,		366 11
	Collected after anniversary sermon,		266 00
	Dividends on Bank Shares,		131 25
	Received for Duties returned on Bibles purchased at Bath, and shipped to England, to the British and Foreign Bible Society,		537 25
	Donations the past year,		386 75
	From 350 Annual Subscribers, 1107		
	Four Life Subscriptions, 200		1307 00
	From various persons for sales of Bibles,		51 10
	Donations received on account of American Bible Society,		90 12
			$3135 58

Paid for Bibles and Testaments, the past year,	1454 10	
Porterage, Freight, &c.	10 43	
Paid A. J. Allen, for Stamping,	13 60	
Paid John Eliot, Printing,	78 50	
Paid Cummings & Hilliard, for do.	27 59	
Paid J. Simonds, for collecting,	36 47	
		1620 69
To balance in the Treasury, June 5, 1817,		
Permanent Fund,	787 50	
Current Fund,	727 39	
		1514 89
		$ 3135 58

Boston, June 5, 1817.
Errors Excepted,

JOHN TAPPAN, *Treasurer*
JOHN GREW, *Assistant Treasurer.*

REPORT

Of the Directors of the Female Society of Boston and vicinity, for the Promotion of Christianity among the Jews.

THE Directors of the Female Society of Boston and the vicinity, for the promotion of Christianity amongst the Jews, in obedience to the 5th article of the Constitution, beg leave to present the following

REPORT:

We would offer you our sincere congratulations on this your first Annual Meeting, for the almost unparalleled success with which the establishment of this Society has been attended, and which we hail as the harbinger of its future extensive usefulness. With emotions of pleasure, do we also communicate to you, the formation of several associations for the promotion of the same object in different parts of this state. Two, namely, those of Medfield and Uxbridge, have become our auxiliaries. There is likewise, in the city of New-York, a Male Society "for the Evangelizing of the Jews."

By the Treasurer's Books it appears, that the annual subscribers and donors to our Institution are more than five hundred, and life-subscribers, forty-nine.

The monies collected in Boston and the vicinity from annual subscriptions and donations amounts to	1153 41
Life subscriptions appropriated as a permanent fund,	490 00
We acknowledge the receipt of forty-four dollars from the ladies of Newburyport. Which sum is by their request to be sent to the London Institution for the purpose of aiding the translation of the New Testament into Hebrew,	44 00
From the Auxiliary Medfield Society,	25 25
From the Uxbridge Female Prayer Society,	11 00
From Cazenovia, in the State of N. Y. a female friend writes, that for two years she has been much engaged in prayer for the Jews, but found no one feeling for their wretched state, until she saw, in the Panoplist, the Constitution of this Society; with the letter she sent three dollars and fifty cents, as a donation, saying that two dollars of it were earned by hard labour, and one dollar and fifty cents by *refraining from the use of snuff for one year*; and requested to be considered an annual subscriber for the future	3 50
Interest on six per cent. Stock of the U. S.	26 34
Sum total of monies received,	$ 1263 50

The subscriptions and donations, with the interest on the life subscriptions, are at the disposal of the Board of Managers.

Contingent expences during the year past, for Printing Constitutions and Receipts, purchase of Books, &c.	48 63
A Bill of Exchange for one hundred pounds sterling, was in July last, by a vote of the Directors, transmitted to the Society in London, for the conversion of the Jews, to be appropriated to that object, and as a token of the interest felt for their success,	444 44
The receipt of this has been acknowledged by their Secretary the Rev. C. S. Hawtrey.	
Purchase of six per cent Stock of the U. S.	605 10
Loss on gold and exchange of foreign money,	5 54
Total of monies expended,	$ 1103 71
Cash remaining in the hands of the Treasurer,	159 79

It is most ardently hoped that those, who have contributed towards the founding of this Society, will continue to aid in its support, and not suffer their desire for its duration to abate as the novelty of its object diminishes.

The precise number of Jews in America has not yet been satisfactorily ascertained, although letters, for this purpose, have been addressed by the Corresponding Secretary, to persons of great respectability in most of the principal cities in these U. States. From previous estimation, however, there must be no less than three thousand living in unbelief. Would it not create emotions of pleasure in the breast of the most lukewarm Christian, to feel that he has in any degree, been instrumental in removing the thick films, which have long darkened the vision of this once highly enlightened people? And should not gratitude for the inestimable blessings received through the Jews, induce *us*, on whom they have been so liberally bestowed, to endeavour, both by our prayers and exertions, to give them a right understanding of the facts contained in *that Book*, which they have so faithfully preserved, but the study of which, they have so wilfully neglected. It may be urged that they enjoy like privileges in this country, with the rest of its inhabitants, for the attainment of divine truth, and if they do not improve these advantages, neither will they be persuaded by any means which may be used. Let us, however, have the satisfaction of feeling assured that we have "done with our might, what our hands could find to do," and by the blessing of the Almighty the design of this Institution shall be accomplished. Our Bible affords us ample reasons for believing that the period will arrive, when God's ancient covenant people shall, by the divine grace, be brought to a knowledge of their Lord and Saviour. The passages referring to this event are numberless; "I will have mercy upon the house of Judah, and will save them by the Lord their God; I will make a covenant of peace with them, it shall be an everlasting covenant, and I will place them, and multiply them, and my tabernacle shall be with them, yea I will be their God and they shall be my people." But in the words of the ingenious and pious Cunningham, "It is needless to multiply extracts from the sacred book; wherever the harp of Zion sounds, the song of their future triumphs is heard, wherever the hand of prophecy rends the veil from future events and displays to us the glories of the last days, it always points to the Jews as first in the procession of worthies, as heading the march of universal victory. The ultimate triumphs of Christianity are in a measure suspended on the *Conversion of the Jews*; the world is to wait for them. The earth is not to be watered by the richest dews of heaven, till the vine flourishes upon the holy hill." We have before us the animating example of the parent society in London, with many auxiliary societies for the promotion of this truly sublime object; they are indefatigable in their labours, which have already been attended with much success, and we anticipate the period when the thousands of those "lost sheep of the house of Israel"

which our blessed Saviour professes he came especially to save, will hear the voice of their Shepherd, and follow him in obedience, adoration and love.

"Hail glorious day! expected long,
When Jew and Greek one prayer shall pour,
With eager feet one temple throng,
One God with grateful praise adore."

RECENT ANNUAL MEETINGS.

On Monday, June 2, the Ancient and Honourable Artillery Company, held their 178th anniversary for the choice of officers.

The Rev. Daniel C. Saunders, D. D. of Medfield, preached the Discourse from 2 Chronicles xvii. 10 — "And the fear of the Lord fell upon all the kingdoms of the lands, that were round about Judah, so that they made no war against Jehoshaphat."

On Thursday, June 5, "The Bible Society of Massachusetts" held its eighth annual meeting.

The Rev. Dr. Harris of Dorchester preached the anniversary Sermon, from Revelations xiv. 6, 7—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them, that dwell on the earth, and to every nation, and kindred, and tongue, and people," &c.

The collection after sermon was $165 38. After service, the Society remained to transact the annual business. The following officers were chosen.

His Hon. *William Phillips*, President.
Rev. *J. T Kirkland*, D. D. LL. D. V. P.
Rev. *Samuel C. Thacher*, Cor. Sec'ry.
Rev. *John Pierce*, Recording Sec'ry.
Mr. *John Tappan*, Treasurer.
Mr. *John Grew*, Assistant Treasurer.

TRUSTEES.

Rev. James Freeman, D. D.
Rev. Eliphalet Porter, D. D.
Rev. Abiel Holmes, D. D.
Rev. Thomas Baldwin, D. D.
Rev. Charles Lowell,
Rev. Joshua Huntington.
Samuel Salisbury, Esq.
Hon. Isaac Parker,
Hon. Peter C. Brooks.
Joseph Hurd, Esq.
Samuel Parkman, Esq.
Joseph May, Esq.
Henry Hill, Esq.
Dea. John Simpkins.
Hon. Thomas Dawes.
Dea. Samuel H. Walley.
Dea. Benjamin West.
Dea. Daniel P. Parker.

REPORT OF A COMMITTEE OF MASSACHUSETTS CONVENTION.

To the Editor of the Christian Disciple.

Mr. Editor—Enclosed is the Report of the Massachusetts Convention of Congregational Ministers, at their Annual Meeting, last May, on the subject of Intemperance. It will show the interest, which this venerable body of men, who are the constituted observers, reformers, and guardians of public morals, takes in the best good of the community. By publishing these proceedings you may help to keep alive the attention of your readers to an evil, which is unhappily prevalent among us, and which is equally unfavourable to character, to property, to usefulness, to morals, and religion. Already have its alarming progress and effects arrested the notice of the friends of virtue and piety throughout our country. It is humbly hoped, that these earnest and united efforts may contribute in some degree to the prevention, if not control, of a vice, which cannot but be reprobated by every good man.

The Committee appointed by the Convention, at their last Annual Meeting, on the subject of discountenancing and suppressing the intemperate use of spirituous liquors, respectfully

REPORT:

That, although they regret, that owing to the dispersed state of the Committee, the confinement by sickness of the chairman of the Committee of conference appointed by the Massachusetts Society for Suppressing Intemperance, and other unfavourable circumstances, they have not been able to attend to the object of their commission so promptly and fully as its magnitude required, and they could have wished, yet they have not wholly neglected the duty assigned them. They have reflected and conferred together on this subject and are deeply impressed with a sense of the magnitude of the existing evil,

and a conviction that no measure which promises, in any degree, to check or diminish it, ought to be omitted. They have had an interview and conference with two of the Committee of the Massachusetts Society above mentioned, who appeared to be fully of the opinion, that the influence of the Convention might be employed in relation to the subject under consideration, with a reasonable hope of producing a very salutary effect.

As the result of their deliberations, and consultations with others, the Committee submit for consideration the following measures, as being in their opinion, expedient and proper to be adopted by the Convention.

1. That it be recommended to the members of the Convention to become members of the Massachusetts Society for Suppressing Intemperance, to invite others to become members, and by these means, and every other in their power, endeavour to extend and increase the influence of that Society throughout the Commonwealth.

2. That the Members of this Convention be advised to recommend the forming, in their respective towns or vicinities, of Auxiliary Societies for Suppressing Intemperance. Which Societies may be highly useful by collecting a knowledge of important facts, communicating with the parent Institution, and carrying into effect its recommendations, by countenancing and supporting the Magistrates and Town Officers in the discharge of their duties, and by adopting such measures as their local situation and particular circumstances may render expedient.

3. That it be recommended to the Members of this Convention, in the course of their public and private instructions and labours, to call the attention of their hearers to the great moral turpitude, the alarming extent, and the multiplied pernicious effects of the vice of intemperance; and bear their solemn testimony against an evil so degrading and destructive.

Were the Committee to add any thing to the foregoing recommendations, they would suggest to the Convention the measure of addressing the public on this interesting subject. The address to be prepared, should it be thought expedient, by a committee to be appointed for that purpose.

ELIPHALET PORTER, *per order.*

HILLSBOROUGH BIBLE AND CHARITABLE SOCIETY.

An adjourned meeting, for the organization of the Hillsborough Bible and Charitable Society was holden at Hopkinton, on Tuesday, the 3d inst. A sermon, highly interesting and appropriate to the occasion, was preached by Rev. Mr. Chapin, of Mount Vernon. The Chairman, Hon. Robert Means, being necessarily absent, Hon. David L. Morrill was appointed to his place. The Society was then organized agreeably to the provisions of the constitution, (which had been adopted at a former meeting) by the choice of the following officers :—

Hon. *David L. Morrill*, President.
Rev. *Thomas Beede*, 1st Vice Presid't.
Hon. *Joshua Darling*, 2d do.
Rev. *Ephraim P. Bradford*, 3d do.
Rev. *Nathan Lord*, Secretary.
Mr. *Richard Boylston*, Treasurer.
Rev. *Stephen Chapin*, Auditor.

These officers constitute a Board of Directors to manage the concerns of the Society. The Board are to see that the money received by the Treasurer is paid to the Treasurer of such a Society as will appropriate it according to the wishes of the subscribers and donors, or according to the discretion of the Board, when money is given without any object being specified. And are to make an annual Report of their doings. The officers are to be chosen yearly at the annual meeting, when a public discourse is to be delivered.

The persons who hold subscription papers are appointed Agents in the different towns to receive the money of subscribers, and are requested to collect and pay it over to the Treasurer, at or before the annual meeting in Amherst, on the first Wednesday of September next, and also to procure further subscriptions.

The Rev. Mr. Whiton, of Antrim, was appointed to preach at the first Annual Meeting of the Society. Rev. Mr. Sawyer, of Henniker, closed the meeting with prayer.

Amherst, (N. H.) Cabinet.

FEMALE SOCIETIES.

A Society has lately been formed by a number of Ladies in Savannah, Georgia, styled *The Savannah Female Mite Society* for Missionary purposes.

Their object is to provide Missionaries for the destitute in their own state, and assist in extending the kingdom of the Redeemer among the heathen.

A Female Auxiliary Bible Society has been lately formed in Colchester, Con. composed of females of all ages, from 6 to 75 years. The subscriptions amount to about 40 dollars annually. The Society have voted to appropriate thirty dollars to constitute the Rev. Samuel Cone a member for life of the American Bible Society.

Bos. Rec.

BENEVOLENT SOCIETIES.

A Female Cent Society in Wilmington, Vt. was formed in May, 1815. The whole amount of money paid to the American Board, since that time, is $112,00.

A Heathen School Society was formed by the young men in Wilmington, in Nov. 1816. In May, 1817, they made their first payment which amounted to $14,18—There are between forty and fifty members.

Brattleborough Reporter.

ORDINATIONS.

Mr. Amherst Briggs, to the Ministry of the Gospel in the first Baptist Meeting House in Providence, on Monday, June 9th.—And Mr. Romeo Elton, to the work of the Gospel Ministry, in the second Baptist Meeting House in Newport, on Wednesday, June 11th.

The Rev. Charles Pitkin was installed Pastor over the Congregational Church and Society, in Charlestown, Ohio, on the 23d of April, 1817.

Professor Linsley, of Princeton College is appointed President of the Transylvania University, at Lexington, Kentucky.

The corner stone of a new and elegant Church, building in Baltimore, at the corner of Charles and Franklin-streets, was laid on the 5th inst. with appropriate inscriptions. It is to be denominated the "*First Independent Church in Baltimore.*" On a brass plate, deposited in the stone, is this inscription. "*There is one GOD, and One Mediator between God and Man; the man Christ Jesus.*"—1 Tim. ii. 5.

OBITUARY.

In Rockingham, Vt. Mr. William Simonds, aged 93.

In Brattleborough, Vt. Mrs. Jane Wells, wife of the Rev. Wm. W.

In Newport, Mr. Jacob Bennet, aged 100.

In Marlborough, capt. John Parker, at the advanced age (according to the best information) of 120!!

In Sutton, Dea. Mark Batchellor, aged 86.

In Rutland, Rev. Luke B. Foster, aged 28.

At Philadelphia, in the 73d year of his age, Ebenezer Hazard, formerly Post Master General of the United States.

In South-Hampton, N. H. Joseph Merrill, Esq. aged 75.

In North-Brookfield, Mrs. Mary, widow of the late capt. Thomas Hale, aged 97.

In Boston, Mr. William Burdick, late editor of the *Boston Evening Gazette.*

In Thornton, N. H. Mrs. Lydia, wife of Mr. Noah Worcester.

At Quebec, L. C. Madame Bruneau, wife of M. Bruneau, of the Ordnance Department. About the first of November last she was violently bitten on her arm by a cat. With much difficulty the wound was healed, but about the beginning of May the scars became inflamed, and from this time appeared symptoms of the *Hydrophobia*, with which disorder she died on the 13th, in shocking convulsions.

In Charleston, S. C. Dr. John Fothergill Waterhouse, aged 26, son of Dr. Benjamin W. of Cambridge.

In Vera Cruz, capt. Cornelius Driscoll, of Baltimore—Barbarously shot in his cabin by one Wyatt his mate.

Drowned, near Sackett's Harbour, May 11, Mrs. White, relict of Eliakim White; Simeon White; Jared White; their wives, and five children, together with a young man, name unknown.

Candidates for the Ministry.

Mr. David Reed, Cambridge.
" Jonathan P. Dabney, do.
" Samuel Gilman, do.
" Miram Weston, Duxbury.
" Thomas Savage, Cambridge.
" Seth Alden, do.

THE

CHRISTIAN DISCIPLE.

No. 8. AUGUST, 1817. Vol. V.

A DIALOGUE ON CHRISTIANITY.

Azel and Barnabas.

Azel. I HAVE observed Rev. sir, that you have been in the habit of treating me with kindness and respect, even in the time of health, and now in my sickness you have come to visit me as a friend: Have you been aware, that I am not a believer in Christianity?

Barnabas. I have suspected this to be the fact.

A. Why then have you shown me so much respect?

B. The religion of Jesus teaches me to be kind to all my fellow men, and to do good to all as I have opportunity. If you are an unbeliever, your situation should excite my compassion, and not my resentment. As you have introduced the subject, permit me, sir, to ask, what have been your principal objections against Christianity?

A. Many things at different times have had influence to lead me to doubt, whether the Christian religion could be from God. But, to be frank, no other thing has had so much influence on my mind as the conduct of some professed Christians, and in particular the conduct of the Clergy. I am aware that there are many amiable characters among the ministers of religion. But when I look into ecclesiastical history, and observe the pride, the profligacy, the intolerance and the intrigues of the papal Clergy, I exclaim, Can these be ministers of a religion which God approves! When I read the history of protestants, I find much of the intolerant spirit in the clergy of different sects one towards another: And, sir, in our own times and in our own country, what shocking denunciations and revilings of one sect against another, do we hear and read from the pulpit and the press! If I may believe that different sects of Christians are as bad as they represent each other to be, neither infidels nor pagans can be worse than Christians! In view of these things I say to myself, God preserve me from embracing a religion, which will dispose me to such a course of conduct!

B. I lament, sir, that there is so much ground for your severe remarks; But I cannot admit your conclusions; nor allow.

that the misconduct of professed Christians is any valid evidence against the truth or the utility of the Christian religion. You have probably read the history and the precepts of the Messiah; have you not?

A. I have, sir, repeatedly.

B. Did you find any thing in his example or his precepts to justify the conduct of which you complain?

A. Not any thing.

B. You observed that you were aware, that many Christians and ministers of our religion are of an amiable character. These, it may be presumed, do not indulge the spirit which has excited your doubts and your indignation. These amiable persons are not only serious and devout, but of a meek, charitable and benignant character; they pay some respect to the precepts of Jesus, "Judge not, that ye be not judged," and "as ye would that men should do unto you, do ye even the same unto them."

A. Such indeed, is the character which I call *amiable*, and I willingly own that many such are to be found among the different sects of Christians; but in every sect I see many of an opposite character.

B. Will you be pleased to tell me, which, in your opinion, of these opposite classes of professed Christians, pay the most regard to the example and instructions of Jesus Christ,—those whom you call amiable, or those whose conduct you have reprobated?

A. The former unquestionably.

B. Is it then reasonable for you to reproach Christianity with the faults of those who walk contrary to the spirit of the religion which they profess? Why may you not as reasonably reproach the laws of the state, as justifying drunkenness, profane swearing, lying and theft, because some who profess to be good subjects, and some who have filled public offices, have been guilty of such vices? To judge correctly of the laws of the state, you should consider what they forbid and what they require, and what would be their effects if duly regarded. In the same manner you should judge of the spirit of Christianity.

A. There seems to be weight in your observations; but I must tell you, that I have seen not a little of the intolerant and censorious spirit in those who limit true religion to their own sect, and who would think it very wicked for any person to question their piety.

B. This may be true: but you are aware that the gospel does not flatter those who "trust in themselves that they are righteous and despise others." Besides, you have so much acquaintance with human nature as to be sensible, that the best of men are liable to be led astray by prejudices, and that injurious prepossessions are often excited by incorrect reports, or malignant slanders. In how many instances has personal acquaintance totally changed the opinions you had previously formed of individuals, by false information or injurious suggestions and surmises. I indeed disapprove the spirit of invective and denunciation, which so often appears in our

pulpits. But ministers are but men, and good ministers are but fallible men. They have their failings; and the fault of which we are speaking, is perhaps one of the most common and most pernicious of all to be found in good people. It indeed appears peculiarly odious in a messenger of divine mercy; yet in many instances it would probably be more just to impute such conduct to imprudence, misapprehension, and misinformation, than to a temper habitually malignant and anti-christian.

A. It is to be expected that Christian ministers will apologize one for another. I see you are inclined to apologize for conduct which you cannot approve. But I know of some who are very far from apologizing for any supposed misconduct in you, and who consider your *candour* as little better than my *infidelity*.

B. I am aware that I have many imperfections, and perhaps others see imperfections in me which I do not discover. I am most happy when I am most disposed to account for the injurious conduct of others towards me, on some other ground than malignity of heart. I know I have need of the candour of my fellow men; and I have observed that in general those persons who show but little candour towards such as dissent from them, have great need of the candour of all. I have seldom seen any minister who appeared to me more candid and liberal than the Lord Jesus. Suppose, sir, that all the ministers of the gospel and all private Christians, should conform to the precepts and the examples of Jesus, and display that meek and benevolent spirit which he manifested, and which he enjoined; what would be the influence of Christianity on the state of society? Would it be friendly to happiness? or would it be pernicious?

A. I cannot deny that the influence would be favourable to happiness, if all who profess the Christian religion were of the temper of Jesus; but they are not so, nor do I see any prospect that such will ever be the case. We must judge of the value of Christianity by what actually exists, and not by supposing a case which never was, and never will be.

B. But, sir, may we not safely pronounce a law to be good, as soon as we are convinced that conformity to it must conduce to the happiness of society? May not a prescribed medicine be pronounced *very good*, which has cured thousands, and has in no instance failed, when the prescription has been duly regarded? May we safely conclude that a law is bad, because it is of no use to transgressors? May we reasonably reject a medicine as useless, because it has cured only those who have carefully received it? or, because those remain diseased who have refused it, when kindly offered? Should a medicine be now offered to you, with evidence that it had been used in a multitude of similar cases, and that it had failed in no instance when duly received by the patient,—would you reject it, because many had died, who through prejudice rejected the remedy?

A. I think I should not.

B. If I mistake not your several concessions have brought us to this ground; that Christianity has been a benefit to those who have conformed to it in spirit and in truth; that it would conduce to the general happiness of society, even in the present life, if all would truly obey its instructions: Why then should you doubt its utility even if there were no hereafter? But, my friend, the gospel, if true, reveals a world to come; it brings life and immortality to light; it offers eternal life and blessedness to all who will become the humble followers of Jesus. It is, my dear sir, at least *possible* that the gospel is true, and that those who reject its blessings will be punished.

A. I dare not deny the *possibility* that the gospel is true, and sometimes I have almost wished myself a humble and pious Christian. My present bodily disease may terminate my existence on earth, and the thoughts of immortality, unconnected with bliss, is insupportable. My prejudices against Christianity may not have been so well founded, as I have supposed. I am convinced that I have unduly relied on the faults of Christians, as an excuse for rejecting the religion they profess. It would perhaps have been happy for me, as well as for them, had they been more kind and tender one towards another. But I plainly see that their faults are not to be imputed to the example or the instructions of their Messiah; nor can their faults be admitted as an apology for my unbelief; for I have often reproached such professors, as walking contrary to their profession, and as but hypocrites, in pretending to be *followers* of their supposed Saviour. But, sir, whatever I may have said against Christians, or against the Clergy, I have never dared to reproach the character of Jesus; the very thoughts of so doing has often filled my mind with dismay. My conscience has dictated to me, that if any of mankind will be happy in a future world, those must be of the number, who have the most of the temper which he displayed. The purity and benignity of his character, have often excited my admiration. I have been struck with his temper while on trial, and on the cross; in contrast with the spirit of the Jewish priests. While they reviled him in his agonies, he prayed, "Father forgive them, for they know not what they do." I think I should now feel more safe and more happy, if I were more like him. And if he be really God's Messiah, I hope I shall be a convert to his religion before I leave the world.

B. How, sir, could you remain an unbeliever with such views of the Messiah's character? He was either a vile impostor, or he and his religion were from heaven. *Purity* and *falsehood* are incompatible with each other. If he were not a liar, or self-deceived, he was sent by Jehovah for the reformation and salvation of sinful men. To this he abundantly testified, and this testimony he sealed with his blood; and all this without any conceivable motive, if he knew the testimo-

ny to be false. If he were deluded or self-deceived, God must be concerned in the delusion; for no one can do such miracles as were done by Jesus *except God be with him.* It would, sir, give me great pleasure, to see all your doubts removed, and your soul rejoicing in Jesus, as the way, the truth and the life.

A. I thank you, sir, for all the tokens of your regard for me. Your company is not unpleasant, but on account of my weakness, it will perhaps be prudent to discontinue the conversation. I wish you to pray with me before you retire, and to visit me again as soon as it may be convenient.

A LITERARY EXTRACT.

The following passage is taken from the Introduction to the New Testament by J. D. Michaelis. The writer was a professed trinitarian. After showing that some of the ancients who have been denominated heretics, were guilty of corrupting the sacred writings, he makes this candid concession:

"Though no advocate for heresy, I candidly confess that the orthodox themselves have been guilty of the charge, which they have laid to others; nor do I confine this assertion to those who have assumed the title without deserving it, but extend it even to such as have taught the pure and genuine doctrines of the Bible. The hope of acquiring an additional proof of some established doctrine, or of depriving an adversary of some argument in his favour, may seduce even a true believer to the commission of a pious fraud: or blinded by prejudice, and bound by the fetters of a theological system, he finds his favourite doctrine in every line; he expounds, therefore, not by reason, but by system; his explanations acquire the form of marginal notes, and these marginal notes are, at length obtruded on the text. The words *οὐδὲ ὁ υἱος,* Mark xiii. 32, were thought to afford an argument against the Divinity of Christ. Ambrose, therefore, was of opinion that they ought to be erased, and says that they were omitted in the old Greek manuscripts. I will not positively affirm that Ambrose was guilty of a falsehood, but this, at least, is certain, that no manuscript exists at present in which they are not found. But admitting the pious father to have spoken the truth, and that he had actually a copy of a Greek manuscript in which the words were omitted, it is natural to attribute the omission to the same motives as those by which he was actuated himself. The late Heumann, whose orthodoxy respecting the Divinity of Christ was never called in question, was of the same opinion with Ambrose, and was disposed to banish this passage from the text, in opposition to the unanimous testimony of the Greek manuscripts.

Nor have these wilful corruptions been confined to the Greek original, for we may allege an undeniable instance of

the same unwarrantable liberty, that has been taken with Luther's German translation. That great reformer of our religion, being persuaded that the well-known passage in the first Epistle of St. John, chapter v. 7, was not authentic, refused it a place in his translation of the Bible; and in the preface to his last edition protested solemnly against it, requesting those who were of a different opinion to leave his writings uncorrupted; and rather to make a new translation than obtrude on the old what he denied to be genuine. But guided by mistaken zeal in support of orthodox opinions, the divines of Germany, long after the death of Luther, inserted this spurious passage, and yet retained the name of 'Luther's version' on the title. Even had the passage been genuine, it would be still a corruption of the text of Luther; but since it is infallibly spurious, the authors of the interpolation are without excuse. The orthodox then may learn to have charity for their brethren, and be cautious of accusing those who differ in sentiment, since the charge, that is laid to their opponents, recoils too often on themselves."—*Marsh's Translation, vol. 1, p. 326–7–8.*

PRAYER URGED, AND OBJECTIONS ANSWERED.

PRAYER is a duty explicitly enjoined and abundantly encouraged in the sacred Oracles; yet we have reason to believe that it is greatly neglected or indevoutly performed by a large portion of almost every society. Among those who neglect the duty, or seldom perform it in a devout manner, we fear that too many may be found who have professed to be followers of Christ. But when we consider that we have both the precepts and the examples of our Saviour to enforce the duty, it is difficult to conjecture how a person who neglects prayer, can persuade himself that he is a disciple of Christ. For nothing short of possessing his temper, obeying his injunctions, and conforming to his examples, can entitle any one to the name of a *follower* of the Lord Jesus.

Very few will deny that it is the duty of ministers and professors of religion to call on the name of the Lord. But what reason can be given why *they* should pray, which will not imply that the duty is equally binding on others? Are ministers and professors of religion more dependent on God and more needy of divine favours than other people? If not, why should *they* pray and others be excused? Will you say that they are bound by their profession to set this good example? Of what use can be their *example*, if it be not for imitation? The very object of example is to influence the minds of others; and if ministers and professors are bound to be examples to others in respect to the duty of prayer, it will follow that others are bound to imitate this good example.

It is indeed a part of the official duty of ministers to pray; and it is equally their duty to

urge their hearers to pray. But how can it be the duty of a minister to urge his hearers to pray, if the hearers have any reasonable excuse for neglecting the duty? It will hence appear that hearers of the gospel are as really under obligation to pray, as their ministers; and that this is as true of nonprofessors, as of those who profess religion. If nonprofessors can live without dependence on God; if they have no need of his help or mercy, they may be excused in neglecting to pray, but not otherwise. The obligations of men to pray result from their dependence on God, and his requirements, and not from their *professions*. Yet, how perfectly easy are many people in the neglect of this duty, while they view it as essential to the character of a Christian! What lamentable blindness! Do they expect that God will provide for them a different way to heaven, than that, which he has prescribed for professors of religion? Or on what ground do they feel justified in casting off fear, restraining prayer, and living as without God in the world?

But how is the duty of prayer to be performed? We should approach our God with reverence, and come as obedient children to a kind Father, who is able and willing to help us. As we have been sinners, we should pray with a contrite, confessing temper, and plead for mercy through that Mediator, in whom God is well pleased. We should come to God with a grateful sense of the unnumbered mercies we have received, and thankfully acknowledge the divine benignity. We should pray in a persevering manner and with humble faith in God, as a gracious rewarder of all who truly call on his name.

He that cometh to God in an acceptable manner, must not only believe that *he is*, but that *he is a rewarder of all who diligently seek him*. Without such faith it is impossible to please God in our prayers. But in this particular it is feared that many are deficient in their approaches to God. On the same ground perhaps multitudes neglect to pray at all; that is, they do not *really believe* that God is a rewarder of them, who diligently seek him. The want of this faith may account not only for the neglect of prayer in some instances, and the cold, formal manner in which it is performed in others; but also for the want of obvious answers to prayer. If men will *not* believe that God is disposed to reward those, who diligently seek him, it is but reasonable that they should be treated according to their unbelief, and sent away empty.

Many things may have concurred to produce in some men under the light of the gospel this deplorable unbelief; but, perhaps, no one thing has had more influence than the incorrect views, which have been entertained of the immutability of God and his divine purpose. Is it not a fact, that many people have no heart to pray, from an apprehension, that the immutability of the divine purpose is such, that prayer can be of no avail? Do they not in heart say, "If God be determined to bestow the favours which we

need, we shall have them, whether we pray or not; but if his determination be not to bestow the favours, prayer must be unavailing. With such views and feelings men will not believe that God is a rewarder of them that diligently seek him. Of course, they will either neglect to pray, or pray in a manner offensive to God.

If this stumbling block should be fairly removed out of the way, great service will be done to the cause of religion; this, therefore, will be attempted.

It is not, however, for me to deny the perfection, the immutability, or the unlimited extent of the divine purpose; but it will be my aim to show that, this very purpose affords ground to believe that, God is a rewarder of them that diligently seek him.

If there be any sincerity in God, there is nothing secret implied in his purpose, which is inconsistent with what he has revealed; and to suppose that he is destitute of sincerity, would be impious. What, then, is God's *revealed purpose* in regard to prayer?

God has made himself known to us as the "Father of lights, from whom cometh down every good and perfect gift." He has revealed himself as a prayer hearing and a prayer rewarding God; and one, who in an eminent degree possesses the heart of a kind Father. He has positively commanded the duty, and he has graciously promised to bestow favours in answer to prayer. Let us hearken to the instructions he has given us by his beloved Son. "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh, receiveth; and he that seeketh, findeth, and to him that knocketh, it shall be opened." "What man is there among you, who, if his son shall ask bread, will give him a stone? or if he ask a fish, will give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things to them that ask him?"

By the parable of the Pharisee and Publican, our Saviour taught the importance of humility and contrition in our addresses to God. By the parable of the widow and judge, he taught importunity, and perseverance in prayer. By the form of prayer which he gave to his disciples, and by his own constancy and perseverance in prayer, he encouraged and enforced the duty. We have also for our encouragement the precepts and examples of inspired prophets and apostles; and records of many remarkable instances in which God graciously bestowed favours in answer to prayer. Such is the revelation which God hath made of his purpose, as it respects this duty.

We may now take into view the *immutability* of the divine nature and council, and the result will be this—*That God is immutably determined to be a rewarder of those, who diligently seek him.*

How boundless, and how unchangeable, then, is the encouragement to call upon God! His heart is love; his under-

standing is infinite; his arm is almighty; and by an immutable purpose he has determined to reward all who humbly and diligently seek for mercy. Is it possible to conceive of any ground on which the encouragement to pray *could be greater?* But the objector may ask—Shall we not be sure to have precisely the same favours if we neglect to pray, that we have a right to expect in answer to prayer? To this question we may safely answer, No: and you might with the same propriety ask the following questions—"Shall I not be sure to have the same quantity of corn whether I plant, or neglect to plant? Shall I not live as long, enjoy as good health, and as much comfort, if I neglect eating and drinking, as if I eat and drink?"

The perfect and immutable purpose of God, has the same relation to our spiritual and eternal welfare, that it has to our temporal and worldly concerns. In both cases it appoints means and establishes their use.

Indeed we have greater encouragement to pray and to use means for our salvation, than we have respecting our temporal welfare. We may cultivate the ground in the best manner, we may plant and sow the best seed, and we may humbly pray for God's blessing on our endeavours for a crop. Yet, for wise reasons he may send a drought, a hailstorm or a frost, and destroy our crops; and then answer our prayers in sanctifying the calamity to our spiritual advantage. But if we attend diligently to the means of salvation, and humbly pray for the divine blessing, neither drought, nor hailstorm, nor frost, nor any other calamity, will prevent our enjoying the fruit of our labours, in the salvation of our souls.

But the objector will ask again—Am I not so dependent on God that I can do nothing without his aid?

Yes; you are a dependent being; you need God's assistance and blessing in regard to all the means for the attainment of eternal life. And you are in the *same manner* and in the *same degree* dependent in respect to all the means you use to obtain your daily bread, and to prolong your life in this world; for in both cases you are *entirely* dependent. Without God you *can do nothing*, and without his blessing on the means, all your efforts will be in vain.

Why then do you not feel discouraged as to using means for the support of your bodies, and lie down and die? This would be perfectly consistent with your neglect of prayer, and other means of salvation.

JUSTIFICATION.

Are believers justified solely by the righteousness of Christ and the merits of his blood?

It has often been affirmed that believers are justified solely on the ground of our Saviour's righteousness and the merit of

his sufferings. This, like many other propositions, may be either true or false, according to the meaning which is given to the words. If no more be intended than that the obedience and sufferings of the Saviour were essential to our pardon and salvation, and that there is no other name given under heaven whereby we must be saved but the name of Jesus, I see no objection to the doctrine. But if it be intended that, in bestowing pardon and salvation, God has no regard to the moral character of the believer, or his *personal qualifications*, the doctrine is, in my opinion, repugnant to the gospel, dishonorary to God, and of the most dangerous tendency.

When a particular event depends for its existence on a number or series of antecedent causes or events, each antecedent in the train may be said to be *essential* to the final result.

But to say of either of the antecedents that the final event depended *solely* on that, meaning thereby to exclude the importance of other antecedents, is highly improper.

The preservation of the family of Jacob, in a time of distressing famine, depended on many antecedent events. The piety, obedience and sufferings of Joseph, were essential to the temporal salvation, not only of his father's family, but of a multitude of others. But notwithstanding the provision which God made by sending Joseph into Egypt, and subjecting him to a series of trials and sufferings, it was essential that Jacob and his family should comply with the invitation of Joseph; and their safety as really depended on their own exertions to go down into Egypt, as on the provision which God had made by the fidelity and sufferings of Joseph. Had they despised the invitation, or refused to comply with it, they would have been as liable to perish, as if no provision had been made.

The love or mercy of God is the primary antecedent in that series of events which resulted in the preservation of Jacob's family. It is so in that series which results in the salvation of those who obey the gospel. To this all the succeeding train may be traced. The gift of his Son, all that his Son did and suffered, the means and instruments employed for the reformation of the sinner, the influence of the spirit of God which gives efficacy to means, and the consequent reconciliation and *obedience* of the returning sinner—all these have their origin in the love of God, and they are all antecedents to the pardon and salvation of the believer in Jesus.

It is very clear from the scriptures that we have redemption, the forgiveness of sins, and the blessings of eternal life through the obedience and the blood of Christ. But I cannot find that the gospel any where teaches us, that God has no respect to the moral character of the believer in bestowing pardon and salvation.

We are indeed said to be justified by faith; but it is "with the *heart* that man believeth unto righteousness." That faith which is saving "worketh by love;" and "faith without

works is dead." The faith in Christ, which insures pardon through his blood, insures obedience to his commands. It is not a belief that we shall be accepted as righteous on account of his righteousness, without respect to our personal conformity to his precepts and examples; but it is a confidence in him, which disposes us to deny ourselves, to take up the cross, and to become his practical followers. Such a faith is saving, because the grace of God has connected salvation with such obedience; and not because the righteousness of Christ is a *substitute* for what the gospel itself requires of us.

Although much is said in the New Testament of the love of God in giving his Son, and of the love of Christ in giving himself, his life, as a ransom for us; yet in the accounts we have of the process of the final judgement, there is no intimation that any one will be "accepted as righteous, only for the righteousness of Christ imputed to him." But, on the contrary, we are assured again and again that every one shall be rewarded according to his own works. Let us impartially attend to the language of the gospel on this subject:—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth the will* of my Father who is in heaven."—Matt. vii. 21.

"Whosoever heareth these sayings of mine and *doeth them*, I will liken him to a man who built his house upon a rock."—Matt. vii. 24.

"And his Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful in a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord."—Matt. xxv. 21.

"Then shall the king say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me—verily, I say unto you, inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."—Matt. xxv. 34–40.

If the language of Christ in these passages was not uttered with a design to mislead his hearers, is it possible for an unprejudiced mind to read it and still believe that those who obey the gospel are justified and saved, only on account of the righteousness of Christ *imputed to them*, or without respect to their own characters and works? Had it been the particular object of Christ to state a contrast to this doctrine, what language could he have used better adapted to the purpose? We will now attend to the language of his apostles on the same subject:

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgement of God; who will render to every man *according to his deeds*; to them who *by patient continuance in*

well doing, seek for honour, glory and immortality—eternal life. Glory, honour and peace to every one that *worketh good*, to the Jew first and also to the Gentile."—Rom. ii. 5–10.

"For we must all stand before the judgement seat of Christ, that every one may receive the things done in the body, *according to that he hath done*, whether it be good or bad."—2 Cor. v. 10.

"And if ye call on the Father, who without respect of persons judgeth *according to every man's work*, pass the time of your sojourning here in fear."—1 Pet. i. 17.

"All the churches shall know that I am he who searcheth the reins and the heart, and *I will give unto every one of you according to your works*."—Rev. ii. 23.

"And the dead were judged out of the things witten in the books *according to their works*."—Rev. xx. 12.

Such is the unequivocal language of the New Testament respecting the ground, on which mankind will be either acquitted and blessed, or condemned and punished. If I understand the gospel in respect to every man's being rewarded according to his own works, the meaning is this:—that those, who truly repent of their sins and become the followers of Christ, walking in conformity to his commands, will through his mediation receive a full pardon for all their sins, and a gracious reward according to the measure of their obedience. On the contrary, that those, who shall continue to reject the mercy offered in the gospel, will be punished according to the measure of their impiety, ingratitude and wickedness.

If the doctrine were true that believers are to be pardoned and saved by the *imputation* or *transfer* of the righteousness of Christ, why were he and his apostles entirely silent on this point in the accounts they gave of the retributions of the great day? Is it not perfectly incredible that this opinion should be correct, and of the first importance as an article of faith, while it is a fact that our Saviour and his apostles so uniformly expressed an opposite idea when speaking on the subject of final retribution? Let one of the passages which have been quoted be changed so as to comport with this doctrine, and see how it will read:—

"Then shall the king say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; For "your" justification is an act of God's free grace wherein he pardoneth all *your* sins and accepteth *you* as righteous in his sight, only for *my* righteousness imputed to *you* and received by faith alone."

What a paraphrase of our Saviour's language! or rather, What a perversion of his doctrine! Yet a denial of this antiscriptural idea of imputation is regarded as *heresy* by the Synod of Philadelphia; and it is one of the supposed errors for which our Hopkinsian brethren have been denounced as heretics!

Whatever influence the character, the righteousness, or the sufferings of Christ may be regarded as having in procuring

our pardon and salvation, or as the medium of divine mercy to sinful men, it is very evident that believers are not to be judged according to *his* works, but according to *their own*. Our repentance and persevering obedience is therefore as essential to our salvation as they would have been, had they been made the conditions of life without any reference to what Christ has done or suffered. In whatever way the pardon and salvation of a sinner are effected, the blessings must be of *free grace*. As God hath chosen to display his mercy through the obedience and sufferings of his Son, it behoves us to acquiesce in his wisdom, adore his love, and by cordial obedience to the precepts of Jesus Christ, to honour the Father who sent him.

HISTORICAL FRAGMENTS.

CHAP. II.

"THE disputes in Holland between the Calvinists and Arminians, upon the *five points* relating to *election*, *redemption*, *original sin*, *effectual grace*, and *perseverance*, rose to such a height as obliged the States-General to have recourse to a national synod, which was convened at Dort, Nov. 13, 1618. Each party had loaded the other with reproaches, and in the warmth of dispute charged their opinions with the most invidious consequences, insomuch that all good neighbourhood was lost, the pulpits were filled with angry disputes, and as each party prevailed the other were turned out of the churches. The magistrates were no less divided than the ministers, one city and town being ready to take up arms against another." —*History of the Puritans, vol. ii. p.* 129.

"The *five points* of difference between the Calvinists and Arminians, after a long hearing, were decided in favour of the former. After which the remonstrant, (i. e. Arminian,) ministers were dismissed the assembly and banished the country within a limited time, except they submitted to the new confession."—*ib. p.* 133.

"The puritan or parliament clergy were zealous Calvinists, and having been prohibited for some years from preaching against Arminians, they now pointed all their artillery against them, insisting upon little else in their sermons but the doctrines of *predestination*, *justification by faith alone*, *salvation by free grace*, and *the inability of man to do that which is good*. The duties of the second table were too much neglected; from a strong aversion to Arminianism these divines unhappily made way for Antinomianism, diverging from one extreme to another, till at length some of the weaker sort were left in the wild mazes of enthusiastic dreams and visions, and others from false principles pretended to justify the hidden works of dishonesty."—*ib.* 583.

REMARKS.

As Mr. Neal, the writer of these paragraphs, was himself a Calvinist, and an advocate for the Puritans, we have no reason to question the correctness of these Fragments. The latter paragraph relates to the state of things in England in the time of Charles I. and at the commencement of the civil war between the king and the parliament. Prior to the war, by the influence of Archbishop Laud, the Puritans were oppressed and persecuted, and forbidden to preach on the disputed points. When the civil war commenced, they adhered to the parliament and were at liberty to retaliate the wrongs of which they had complained; nor were they backward to do it. "They now pointed all their artillery against" the Arminians. "With all their goodness," says the historian, "they were unacquainted with the *rights of conscience*; and when they got the *spiritual sword* into their hands managed it very little better than their predecessors, the bishops."

In that age *war* and *persecution* were both deemed lawful and honourable, and much of the preaching of the clergy was better adapted to fill the land with violence and bloodshed, than to promote peace and love. The controversies among the clergy of different sects, were managed in a manner which tended to blind their own eyes and the eyes of others, and to prevent a clear discovery of the contrast between the spirit of Christ and the spirit of war. Of course the worst customs and the worst passions, which ever existed among men, were regarded as consistent with that "wisdom which is from above."

The influence of the clergy at that period was very great. Had they clearly understood the nature of the Christian religion, and had they employed their influence in restraining the passions of men and cultivating the spirit of love, forbearance and peace, they might unquestionably have prevented the crimes, the desolations and the horrors of the civil war. But, instead of pursuing the course which became them as ministers of the Prince of peace, they spent their time in ungodly contentions about doctrines and ceremonies. Such was the spirit by which they were governed in these controversies, that we have little reason to wonder that they thought they were doing God service in blowing the flames of civil war and in praying for the success of the armies in their attempts to murder one another.

What a shocking description has Mr. Neal given of the preaching, even of the *Puritan* clergy, at a time when armies of their brethren were collecting to embrue their hands in each others blood, and to spread havock and desolation through the land—"insisting upon little else in their sermons, but the doctrines of predestination, justification by faith alone, salvation by free grace, and the inability of man to do that which is good!"—How much better it would have been had they spent all their time in reading to the people the sermon delivered by our Saviour on the mount. Why did they not say to their

blood-thirsty hearers as our Lord said to James and John, "Ye know not what manner of spirit ye are of. For the son of man came not to destroy men's lives but to save them."

"The duties of the second table," says Mr. Neal, "were too much neglected." This might have been safely inferred if he had not stated the fact; for such always is the case with ministers, both in their *preaching* and their *practice*, when they are influenced by party passions and disposed to "point all their artillery against" those who dissent from their creed. "The duties of the second table," however, were the very things which the ministers of religion should have urged, when they saw their brethren arming for mutual slaughter. "By this, said the Saviour, shall all men know that ye are my disciples, if ye have love one to another." But mutual love never arms men for mutual murder.

Is there not then much reason to believe that a great portion of the blood which has been shed in Christendom will be required at the hands of the clergy? How often have they been in a direct manner the instigators of war! How constantly have many of them been employed in angry controversies by which the minds of men have been misled as to the nature of pure and undefiled religion! And how commonly have the precepts of the gospel relating to brotherly love been either "too much neglected" in preaching, or so explained and tortured as to admit or justify the very passions and crimes which they were intended to prohibit—even every species of calumny and reviling, persecution, homicide and war!

Let the ministers of religion of every sect, thoroughly imbibe and exemplify the spirit of Christ—let them explain his commands by his benevolent and forbearing conduct—let them urge conformity of heart and life to his precepts and example as the essence of the Christian religion—let them extol no faith but that which worketh by love—encourage no hope but that which disposes the possessor to purify himself even as Christ is pure;—then a new aspect will be given to the Christian religion, its votaries will cease to be man-killers and will be known by love one to another.

ANOTHER ADMONITION TO THE EDITOR.

To the Editor of the Christian Disciple.

Sir—It may be gratifying to you to learn what reception your Miscellany has met with in places out of your immediate vicinity. You must know then that I am a country clergyman, living at a convenient distance from the capital, and have taken considerable pains to make myself acquainted with the various opinions which are entertained with respect to the merits of your work. You doubtless remember what a hue and cry were raised against it at its first appearance, and how much

zeal was manifested by some very worthy persons to prevent its circulation. *Now*, all this clamour is hushed. I do not mean, that you or your work are regarded with a whit more indulgence than before, by any who have the reputation of being rigidly orthodox. They probably think, with what justice time must determine, that so much candour and moderation will never gain much favour; and therefore that you and the work you superintend will never do much harm.

In looking over one of the first volumes of the Christian Observer, a work similar in its spirit to the Christian Disciple, especially as it was conducted at first, I accidentally met with an article, which pleased me much, and which I thought might afford entertainment to some of your readers. If your views accord with mine, you will give it a place in the Disciple.

In a future number I intend to give you some of the opinions, which your friends and patrons entertain of your work, and should be glad to be aided in my design by communications from other sources.

"*To the Editor of the Christian Observer.*

"Sir—As I presume that you esteem it lawful, not only to tell a person of his faults, but also (if possible) to foretel his misfortunes; I make no apology for what I am going to address to you.

"That I may neither torture your curiosity by prolixity in coming to the point, nor impeach your fortitude by an affectation of delicacy, in gradually breaking to you my intelligence, I proceed at once to inform you, that, whatever you may think, and however your friends may flatter you, the Christian Observer, as it is now conducted, will not, cannot prosper.

"Allow me, sir, to tell you that your system is *radically wrong*; and the grand error of it is, that you consult, not the prejudices of the million, but the judgement of the few; and thus, by sacrificing what is politically expedient, to what is morally right, deprive your work of the thousand various attractions to which the greater number of periodical publications owe their fame and circulation.

"But, sir, let me assure you, that an obstinate perseverance in your present plan must necessarily operate as a fatal impediment to the success of your undertaking: and I am extremely ambitious of giving you a timely warning, that you may consider, before it be too late, and wisely amend your system.

"A very absurd and prejudicial circumstance in your scheme, is the maintenance of so much *moderation* upon all subjects. Now, sir, where have you lived, not to know, that nine hundred and ninety-nine people in a thousand *hate* moderation!

"In order to illustrate my position and demonstrate your error, I must take the liberty to inform you, that your moderation upon certain controverted points of religious doctrine, has displeased all the *zealous* partizans on both sides of the question.

"The bigot to the extremes of

Calvinism abhors you for supposing that an Arminian is any thing better than a deist; and the bigotted Arminian is equally enraged with you, for not agreeing with him, that every Calvinist is a madman. The rigid and intolerant high-churchman will never forgive you, for appearing to suppose that any man can possibly be saved out of the pale of his own communion; and the dissenting zealot thinks fire and fagot too good for you, for giving such a decided preference to our excellent, venerable, and apostolical establishment.

"Let me also hint to you, that the authors, whose works you review, must needs be almost universally dissatisfied with you. You, forsooth, cannot tell us of a writer's excellencies without also disclosing his *faults*; so that of wholesale unqualified praise, at your hands, no man can now entertain any reasonable expectation. You appear to be a total stranger to the many happy little arts of conciliating literary men, especially to that of celebrating their merits in full-flowing strains of panegyric, unbroken by any ungrateful mention of errors and imperfections.—Fie on it! oh, fie!—You a reviewer!

"Deign, my good sir, to accept a few instructions from me. I do not pretend to the merit of inventing the expedients which I recommend. On the contrary, I confess that I have collected all of them from some one or another of the Reviews and Magazines, in the production of which, the present rich, happy, and learned age is so astonishingly prolific.

"In the first place, it is absolutely necessary for you to make a decided choice of one side or the other, upon every disputed point, especially in religious concerns. You must not suppose, that (for instance) it is sufficient for you to support simple Christianity upon the broad basis of God's word: you must, if you would be read, if you would please and be popular, attach yourself closely and exclusively to some one peculiar human system; and, when you have done this, if you go all lengths with your party, call your antagonists by an abundance of severe appellations, and bespatter them, once a month, with plenty of abuse, you may assure yourself of a host of readers, admirers, and patrons, even though you do not exhibit a grain of merit in any other instance.

"If you should choose the Arminian side, you must declare, that "no person ever wrote upon the Calvinistic scheme like a gentleman"—that all Calvinists are fatalists, necessitarians, blockheads, idiots, madmen, schismatics, and republicans. If, on the contrary, you attach yourself to the Calvinistic party, you must then pronounce all Arminians to be poor, dull, blind creatures, who know nothing of the gospel, and are to be held, if not burnt, as heretics. I presume, sir, to give you these hints, as I am apprehensive, that you may need these, and even more, in order to put you into the right and accustomed method of exercising, with energy, dexterity, and vivacity, the rhetoric of vituperation.

"You must also, sir, either maintain, that the Dissenters are the only true worshippers of Christ; or plainly intimate, that they will, one and all, be inevitably lost. No middle course will be acceptable.

"It will not do for you to cleave to the church yourself, and, at the same time, charitably hope, that they, who may be educated Dissenters, or who, through ignorance and prejudice, forsake the church, or, who are placed by Providence in countries in which no such church exists, may possibly be saved; for, although it might be right, just, and Christian-like to do so, it is not—mark me, sir—it is not *politic:* for there are certain people, who will affirm, that he who allows that a Dissenter can possibly be the object of the "covenanted mercies of God," must inevitably be a thorough paced Dissenter himself. Consider also that your mild spirit of liberal toleration, however it may conciliate the respect of the pious, conscientious, and sober-minded Dissenter, will, however, be insufficient to satisfy or please the main body of separatists. To gratify them, you must not only tolerate; but you must *encourage* them; nay, you must justify their secession, and laud their violence against the church, as a holy zeal for the independence of man, and for the spirituality of religion.

"In the conducting of your review, you must also attend to another piece of instruction, which is to be gathered from the examples of contemporary critics. The main point to be considered, on your commencement of a critique upon any work, is, whether the author be of your party—if he be *not*, you must allow him no merit, and show him no mercy. If he *be*, you must not impute to him one fault, although he may have a thousand; and an illimitable scope must be given to all the hyperbole of praise, in order to accumulate every imaginable honour upon his head, and to exhibit him as a paragon of excellence—as the monopolist of more than human perfections, and the fit and deserving object of universal idolatry.

"But I must close this detail of admonitions, lest I tire your patience. Let me, however, add, as a general principle, that conscientious impartiality and quiet moderation may be very *good* qualities, but they are not very *profitable* ones; and therefore, if you would thrive and prosper, you must make haste to discard them.

"If you follow my advice, I shall entertain some hope of your growing success. But if you reject it, if you prefer the solid and temperate approbation of the sober-minded, to the impassioned and clamorous admiration of the enthusiastic and impetuous—if you prefer the doing good, to the gaining fame; and the promoting genuine piety, to the supporting a human system, or the pleasing a religious party—if you refuse to gratify the lovers of controversy, by fierce contentions; or the admirers of slander and sarcasm, by bitter philippics—if, in short, you are obstinately bent upon making no sacrifices to popularity; and upon pursuing peace, truth, and righteous-

ness, at all hazards; you must reckon upon many a lost friend, and, I fear, a very contracted circulation: for your readers will soon be confined to the narrow circle of those old-fashioned Christians, who love truth and religion for their own sakes; and therefore approve and support whoever honestly labours to advance them, although he may neither have the fortune to coincide with them in all their prejudices, nor the complaisance to encourage their failings, or flatter their foibles.

T. D."

Now, Mr. Editor of the Christian Disciple, many of your friends would recommend to you to take up with this advice at once. And indeed how can you expect to render your work popular, by endeavouring to bring Christians to *love one another?* Would it not be better to change your motto at once. *Speaking the truth in love*—whoever thinks of doing that in these evil days? *Let him be anathema maranatha* would be vastly more appropriate, and vastly more acceptable too in the regions round about *us*. Or, if you prefer for your motto—*He that doubteth is damned;* or—*Let him be unto thee as a heathen man and a publican*—I will venture to promise you that any one of them will answer your purpose exceedingly well; and will attract much more notice, and procure you many more subscribers, than the old-fashioned Christian motto—*Speaking the truth in love.* CLERICUS.

REFLECTIONS ON SOME PREVAILING ERRORS AND DANGERS OF THE CHRISTIAN WORLD AT THE PRESENT DAY.

We may be effectually convinced of that great, but humbling truth, of the imperfection of every thing human, not only by the grosser corruptions and sins, which the Christian finds reason to lament, but by the false judgements, excesses, or defects, which mingle themselves with our best and most important services. We are perpetually in danger, by a disproportionate attention to one favourite, or popular virtue, of neglecting others. While, for example, we are labouring, and as we probably imagine with an holy zeal, for the relief, instruction, or salvation of our fellow-beings, we are *very apt to overlook the obligations of personal religion.* In this seems to lie the great danger of Christians at the present day. It should be faithfully exposed, that it may be carefully avoided. For this purpose we have selected the following extracts from a very able and eloquent work, from the pen of a clergyman in Ireland. It has very recently been published in London; and as it is scarcely known in this country, we think what is here selected will be found worthy the attention of the readers of the "Christian Disciple."

"Is it not to be feared, that in the Christian world at the present day, there is more of *outward effort* than of *inward*

holiness; that in the admirable zeal for works of charity, men are more solicitous to waft the sacred volume from the Ganges to the Mississippi, than to make it their companion, their guide, their own familiar friend; and that, in few periods, have declared promoters and advocates of Christianity seemed less inclined to "commune with their own hearts and be still;" to "enter into their closet, and shut the door, and pray unto their Father, which seeth in secret, with a calm and peaceful confidence, that their Father, which seeth in secret, will reward them openly."

"These are truths not to be maliciously proclaimed, but seriously deplored. Truths, which instead of heaping fuel on the flames of controversy, should excite in all good men that Christian zeal, which, like Christian charity, invariably begins at home. In times, like the present, there is much to divert us from our own business and bosoms. It is therefore the more indispensible, that in the first instance, we look narrowly to ourselves; that we *first make the word of God our own peculiar study; and having felt its holy influence within, we proceed wisely and affectionately to diffuse its holy influence around; beginning with those, whom God and nature have committed to our special care; and extending our exertions in those quarters, where we shall be the most able to mark every stage of our procedure.*"

"It is indeed a Christian duty to disseminate the scriptures, wherever the demand and preparation give room to hope, that the scriptures will be piously and profitably used. But it is a superior duty, and a duty, no less prior in point of time, than superior in importance, that by all means in our power, by study, by reflection, by vigilance, and above all, by fervent prayer, *we labour, through divine assistance, ourselves, to become a living commentary on the sacred word.* The peace of God would then tranquillize our hearts and our minds; and the tranquillity, felt within, would infallibly diffuse itself abroad. There never yet lived a good and happy man, who did not communicate from the overflowing of his happiness and goodness. All other means of doing moral good are, at the very best, uncertain and equivocal. But in this course, there can be neither deception nor disappointment. There is a moral certainty of benefiting others, in addition to the home-felt happiness of improving ourselves.

"The scriptures then, in the first instance, and as the foundation of all genuine zeal for the spiritual welfare of our brethren, are to be esteemed and valued *for our personal concern.* Whatsoever things were written aforetime, were written for *our* learning; that *we*, through patience and comfort of the scriptures might have hope."

"I acknowledge," continues this admirable writer, in anticipating some objections, "it is a grave charge, 'that in few periods have declared promoters and advocates of Christianity seemed less inclined to *commune with their own hearts and be still.*" It is a charge, I confess,

which should not be lightly hazarded. Yet if true, its retrenchment could answer no good purpose; while its maintenance may have some tendency to correct, or at least, to mitigate the evil.

Whatever may be doubtful, thus much is certain; that the bustling and unquiet tendencies of the present religious world; that *the avidity, with which names are accumulated, too frequently with a total absence of moral discrimination,* in support of any favourite religious object; that the proportionate negligence of unambitious, retired duties, of close communion with God, and of inward cultivation of the mind and heart,—that these things have been deeply felt and seriously deplored by those most favourably circumstanced for extensive and accurate enquiry; and, on such a subject, least to be suspected of weak, or of malignant exaggeration. For this fact I shall invite attention to no more than two authorities. The late Mr. Cecil, a man deservedly distinguished among the evangelical clergymen of the established church, and Messrs. Bennet and Bogue, in their recent history of Dissenters; authorities, on this question, beyond all reasonable exception. Each, intimately acquainted with the religious world; and each intimately connected with the respective parties, which their piety and candour oblige them to condemn.

"The religious world," says Mr. Cecil, "has a great *momentum*. Money and power, in almost any quantity, are brought forth into action, when any fair object is set before it. It is a pendulum, that swings with prodigious force. But it wants a regulator. If there is no regulating force on it of sufficient power, its motions will be so violent and eccentric, that it will tear the machine to pieces. And therefore, when I have any influence in its designs and schemes, I cannot help watching them with extreme jealousy, to throw in every directing and regulating power, which can be obtained from any quarter."

"The religious world has many features, which are distressing to an holy man. He sees in it much *proposal* and *ostentation*, covering much surface. But Christianity is deep and substantial. A man is soon enlisted; but he is not soon made a soldier. He is easily put into the ranks, to make a show there; but he is not so easily brought to do the duty of the ranks. We are too much like an army of Asiatics. They count well and make a good figure; but when they come into action, one has no flint, another has no cartridge; the arms of one are rusty; and another has not learnt to handle them. This was not the complaint equally at all times. It belongs too peculiarly to the present day.

"The closets of Christians, at the commencement of the present reign, were kept warmer than those of many modern Christians. In these secret retirements, the elder generation read the scriptures, meditated, and prayed with such effect, that they were entitled to retain with some firmness what they had acquired with so much diligence. They had not so frequent social meetings in the

church as at present; *but they had more religion at home;* where, their superior knowledge of the scriptures and of theology, enabled them to conduct devotional services to greater advantage. If in public worship the performances were less animated than those of modern preachers, there was more to inform the judgement, and to preserve the mind from the aberrations of falsehood and enthusiasm; which too often produce a motion, like that of the troubled sea, whose waters cast up mire and dirt. It would be difficult to bring Christians now to listen to those enlarged and correct statements of evangelical truth, which ministers were then encouraged to give. Nor would the exact, laboured, expositions of the scriptures, which were common at the commencement, be endured at the close of this period. It is, at present, necessary to vary, to embellish, to enliven public instruction, *in every way*, in order to suit the more volatile turn of the public mind."

ON PUBLIC RELIGIOUS SERVICES.

It is an important question, whether our public religious services are as interesting and edifying as they may be. The observation is often made, that a considerable part of our congregations, during the prayers, appear to be listeners rather than worshippers. They seem to imagine, that as the minister only speaks, so it belongs to him only to pray. The countenance and wandering eye betray an absent mind, or at least show that the heart takes no part in what is heard.

It has been observed by those who have visited the eastern world, that the Mahometan has the appearance of more entire absorption in his worship than many Christians; and we are sometimes told that in Catholic churches a more serious attention to religious services may be remarked than in Protestant. It may be said, that in these cases there is more of appearance than reality, more of form than the heart. But from the principles of our nature, a becoming and reverential exterior has some tendency to give a right frame to the mind, and the absence of it certainly argues a low state of religion. The form may exist without the power, but where the power of godliness is felt, its signs and expressions will not be wanting.

One cause of the apparent inattention and unconcern during public prayer may be found in the negligence of parents. They carry their children to church (and very properly too,) before they can understand or take an interest in what they hear. The effect of this early attendance on religious institutions is on the whole good. But there is danger, that children will carry into maturer years the habit of hearing both the prayer and the sermon without thought or personal application. As they advance into life, they need to be taught clearly and frequently the great ends of public worship, that it is useful

only as far as it engages the mind and the heart, that the minister is the voice of the congregation, and that the prayers, thanksgivings, and supplications which he utters are not only to enter the ears, but to be adopted, and, as it were, reechoed by the soul of the hearer. It is feared, however, that parents take little pains to turn the mechanical attendance which their children first give to public worship into an active, intelligent and spiritual service. Hence the sluggishness and unconcern of their early years go with them sometimes to the grave.

It is probable that a stronger interest in religious services would be awakened by a change in some of our present modes of worship. Kneeling is the posture in which prayer is offered by a large part of the Christian world, and the heart seems in all ages to have prompted it as the natural expression of the sentiments which are due to the Creator from sinful and dependent creatures. One advantage of this form is, that it prevents that wandering of the eyes, which disgraces many of our churches, and which necessarily dissipates the mind. It is astonishing that, in a refined and polished age, a sense of decorum does not check this expression of carelessness and unconcern. In some churches of this country, it is common for the worshippers to sit during prayer, with the body reclining forward. This position prevents the intrusion of outward objects, and is thus more favourable to collection of mind than our own.

A more important method of increasing attention to religious services remains to be mentioned—ministers should labour to render them more interesting. It has long been complained of us, that we think more of the sermon, than the prayers; and it is to be feared, that ministers, conforming to the general feeling, spend their strength on their sermons, and give comparatively little attention to the devotional exercises. This defect is too often discoverable in the tameness of the sentiment and the manner, in useless and wearisome repetitions, in the absence of those topics and expressions which best awaken devout sensibility. Can we wonder that a congregation are inattentive to a prayer, on which the minister seems to have employed no thought, which betrays a barren mind and an unmoved and unsoftened heart?

The interest of religious services is impaired not only by the negligence but sometimes by the bad taste of those who offer them. Sometimes instead of the simplicity and humility with which true devotion breathes itself to God, we hear *flowery* prayers, adorned with prettinesses, and wrought into nicely balanced sentences, as if prayer were a sport of fancy, and not the highest and noblest exercise of the human soul. Sometimes we hear *narrative* prayers, as if God needed to be informed of events, and as if the memory rather than the affections of the hearers needed to be refreshed. Sometimes we hear *doctrinal* prayers, as if the design of this exercise were to teach systems of divinity, to confute heresy, and to prove that the offerer is sound in the faith.

I have lately heard what may be called a *logical* prayer, in which reasons were very formally stated for many of the petitions. Defects of this kind, often to be ascribed to want of taste and not to want of piety, must necessarily repress devout feeling. Prayer loses its appropriate character, and so far fails of its end.

The interest of religious exercises is often impaired by their excessive length. Too large demands are made on the attention and sensibility of the hearer. Even the devout grow languid: persons of feeble constitutions are exhausted; and the end of the prayer is welcomed as a relief both to the body and mind. Would it not be useful to diminish the length and increase the number of our devotional exercises? And if each exercise were to have its appropriate object, that is, to be exclusively given either to thanksgiving, or to confession, or to intercession, or to supplication, would not the affections be more powerfully excited, than by the present habit of crowding all the branches of devotion into a single prayer, and of making rapid transitions from one to another?

From the remarks which have now been offered on the defects of our public prayers, we are naturally led to enquire whether a liturgy would not contribute to the interest and usefulness of public worship. It is not proposed, that a liturgy should altogether supercede free or unwritten prayer. Free prayer, as it is called, has many advantages which ought not to be relinquished. It admits a variety, corresponding to the change of wants and condition which takes place in every society; and it admits the expression of those strong feelings of devotion which spring up in the heart of a good minister, and which are often communicated with an electrical force and rapidity to his hearers. It ought, however, to be remembered, that every society has permanent wants and circumstances, which ought to be always noticed in public worship, and for which written prayers have been framed, far better than the great body of ministers can offer; and it ought also to be remembered, that no minister, not the most devout and fervent, is at all times in that state of excitement which is necessary to give an unction to his devotions. Might not then a liturgy, to be used at the discretion of the minister, be a valuable accession to our present means of religion.

A good liturgy, such as might be framed from the services of the Episcopal and other churches, and especially from the Scriptures, would be an inexpressible aid and relief to young men, just entering on the ministry, whose inexperience, and diffidence, and want of judgement, render them unfit to be trusted with the whole devotions of a congregation. It would be useful to a large body of ministers, who, with respectable qualifications for their office, are yet not distinguished by promptness of thought and expression. It would be useful to the most gifted ministers, who, like other men, have their periods of deadness and weariness, and whose prayers, sometimes discover human infirmity,

rather than Christian zeal. A good liturgy, if spread through our churches, would place them, in a good degree, on a footing of equality as to a most important part of the services of the sanctuary; and if rendered venerable by time, so as to become an object of common interest and affection, it would be a bond of union to all the societies, however widely dispersed, by which it would be used and revered.

The present remarks are thrown out not as deliberate opinions, but as subjects for thought and discussion. No question deserves more serious reflection than this, Can nothing be done to render public worship more interesting and useful? The modes to which we are accustomed are not indeed to be hastily abandoned. The partialities and even the prejudices of age are to be respected. But may we not, without offering violence to usages which time has hallowed, make some improvements in our religious services? The influence of Christianity is intimately connected with its public forms and solemnities; and we can hardly promote it more effectually than by rendering these more attractive, impressive and powerful.

INTELLIGENCE.

Extracts from the first Annual Report of the American Bible Society.

The Managers of the *American Bible Society* desire with thankfulness to recognize the hand of their God, which has been good upon the Institution throughout the first year of its existence. The harmony, cordiality, and forbearance, displayed in the proceeding of the Convention who formed it, afford satisfactory evidence of the divine approbation, and a sure pledge of the Divine blessing upon its future fate. Many who had doubted of the practicability of the plan, yielded to the pleasing conviction that they were mistaken, and joined with those who had never doubted on the subject, in cherishing the hope, that the National Institution would realize the most sanguine expectations of its ultimate prosperity. Its formation was hailed as a great and glorious era in the history of our country, and its means of accomplishing the all-important end of its formation have been increased with more than ordinary rapidity.

The Managers, in entering on the duties of their responsible office, felt that their first exertions ought to be directed towards the procurement of well-executed stereotype plates, for the accommodation of large districts of the American continent. They, accordingly, at an early period, contracted for three sets of stereotype plates in octavo, and three in duodecimo. The octavo sets have all been delivered at the Depository; and measures have been adopted to make them as correct as possible before they are used. The duodecimos will be finished in the month of June ensuing: one of which they have resolved to locate in Lexington, (Kentucky,) under the direction of the Kentucky Bible Society.

As they were not in a capacity to print Bibles, having no plates of their own, they declined answering the various applications for Bibles which they have received from Auxiliary Societies. They thought that it would be inexpedient to become the purchasers of Bibles for these Auxiliaries; and, therefore, in those cases where monies were sent with the express stipulation that Bibles to the amount should be returned, they resolved, if required, to pay over the same to the Societies which sent them; or to pay over the whole or any part of them, to the New-York Bible Society, who

would furnish the Auxiliaries with the required number of Bibles.

They were, however, soon enabled, by the munificent liberality of the New-York, and the New-York Auxiliary, Bible Societies, to supply their Auxiliaries. Those Societies presented them with a set of stereotype plates of the duodecimo size, and brevier type; in consequence of which donation, 10,000 copies, according to their direction, have been printed; of which about 6000 have been sold and distributed. They have lately ordered 2500 copies to be printed from the octavo plates, and 7500 from the duodecimo plates

Applications having been made at an early period, from different parts of the United States, for New Testaments, the Managers took the subject of printing and circulating the New, apart from the Old, Testament, into their consideration. After mature deliberation, they resolved, that for the present it was inexpedient for them to do this in the English language.

As the necessary expences of carrying into effect the vast design of the National Institution were great, the Managers felt it their duty to adopt such measures as promised a supply of their wants. They appointed a Committee in each ward of the city of New-York, to collect subscriptions; and directed a Circular Letter to be sent to every Minister of the various denominations of Christians in the United States, requesting a congregational collection in their aid—as also a Circular to the different Bible Societies who had not united with the National Institution, soliciting aid; and one to influential men in different parts of the United States, calling them to come forward in the good work, and enclosing a plan for an Auxiliary Society, and Branch Associations. They cannot, at present, state the degree of success which has attended their applications. There is no doubt but many ministers have been omitted, not intentionally, but from want of information So soon as they are known, application will be made to them.

[The Managers then particularize 43 Societies, formed previous to the American Bible Society, which have since become Auxiliary—also 41 Societies, formed since the American Bible Society, as Auxiliary to that institution]

There is reason to believe that there are more Societies Auxiliary to the National Institution; but the Managers have received no official account of them. They requested, in the statement published December 17, 1816, every Society becoming Auxiliary, "so soon as convenient, to give official information of the same to one of the officers of the Board, particularly noting the time when the connexion was formed." They now repeat the request, with the distinct information, that the organ of communication in this matter, is the Secretary for Domestic Correspondence.

The Long Island Bible and Common Prayer-Book Society has so altered its Constitution, as to aid the Managers in translating and publishing the Scriptures, without note or comment, in foreign languages.

The following Societies, without becoming Auxiliary to the National Institution, have expressed their approbation of the same by the following donations, viz.

Philadelphia Female Bible Society, 500 dollars; Long-Island do. 200 dolls.; Stanton do. (Virginia) 200 dolls.; Middlebury Female do. 90 dolls.; Charleston, (S. C.) do. 500 dolls.; Cumberland County do. (N. J.) 50 dolls.

Other Societies, not Bible Societies, have made donations, of which an account will be found in the Report of the Treasurer.

From this account of the Societies, who either have become Auxiliaries, or cordially approve of the National Institution, it appears evident, that a very large proportion of the talent, respectability of character, and influence in political society, is engaged in befriending its design, and securing its permanency. From letters received by the Board, there is no doubt other Societies already in existence will accede, and new ones be formed: and the time cannot be far distant, when in every part of these United States, the American Bible Society will have Auxiliaries. This event is most devoutly desired, to secure the circulation of the Scriptures through-

out our country, with the best prospect of success.

It would be an act of injustice to that sex who contribute so essentially to the relief of our cares, whilst they heighten our purest pleasures, not to notice, in a prominent manner, their active benevolence in aid of the Society, not only in forming Auxiliaries, but also in constituting, in so many places, their Pastors Members for life. They thus manifest the sense which they cherish of their obligations to that holy volume, whose truths have elevated them in Christian lands to their just and all-important station in society, and qualified them to perform the duties of that station with honor and success.

The Managers have directed their attention, also, to the translation of the Scriptures into the Indian languages of our country, and the publication of the Spanish New-Testament, and of the Scriptures, in the French.

They have, moreover, received from the New-York Bible Society, who are not weary in their acts of liberality to the National Institution, all the copies in sheets of the French Bible in their possession, amounting to about 1000.

The Managers have ordered 200 Gaelic, and 200 German Bibles, to be transmitted to them from England. Whenever they find that a greater number is wanted, they will not fail to procure the necessary supply.

As inquiries from different parts of the country were made on some points of importance, the Managers thought it proper to remove the difficulties which existed in the minds of many persons against a union with the American Bible Society, to publish, towards the close of the last year, the following information on those points, viz:

1. That every Auxiliary Society must determine for itself, what is their surplus revenue after supplying their own wants; but that funds, when given, are at the sole disposal of the Managers. They will, however, thankfully receive recommendations as to the best way of disposing of the surplus revenue of any Auxiliary, reserving to themselves the right of adopting or rejecting the recommendation.

2. As to the interpretation which each Auxiliary Society has a right of giving as to the extent of their wants, the Managers respectfully suggest the propriety of each Auxiliary confining itself to its natural bounds. Unless this be done, one Auxiliary may interfere with another, and thus, while one district is doubly supplied, another may be left destitute.

3. It is distinctly understood by the Board, that every Society becoming Auxiliary has a right of withdrawing from the connexion when it sees fit so to do.

4. In conducting the business of the Board, the most scrupulous attention is paid to the diversity of denomination which exists among Christians. The meetings are opened with reading a chapter of the Bible selected by the presiding officer, and no other religious exercises are performed. The Managers are deeply sensible that they superintend the concerns, not of a party, but of the whole body of Christians, who are united in the National Institution for the sole purpose of distributing the Bible without note or comment.

As one of the principal objects of the American Bible Society is to supply the great districts of the American Continent with well-executed stereotype plates for printing the Bible, the Managers request that Bible Societies, in different parts of the country, would send such information as may enable them to determine in what places the unappropriated plates may be located to the best advantage.

Among the first measures adopted by the Managers, was to make an official communication to the British and Foreign Bible Society, of the formation of the American Bible Society.

The worthy President of our Society had, however, anticipated the wishes of the Board; and, through him, the Committee communicated their satisfaction at the event, and a donation of £500 sterling, which was accepted with suitable acknowledgements to that Society. Since that time, the Committee, with their accustomed and honourable liberality, have presented to the Society a set of the Versions of Scriptures printed by them, and also several sets of their Reports. In doing this, they have an-

ticipated the wish of the Board of Managers, who had forwarded an order for the same.

In consequence of the necessary absence of the Secretary for Foreign Correspondence on account of his health, no correspondence has been opened with other Foreign Societies. The President, however, addressed a letter to the Russian Bible Society, which has been honoured with an answer of congratulation and wishes for our prosperity. A letter has also been received from the Hamburgh and Altona Bible Society, of the same description, soliciting a correspondence with us.

The Managers have thus given a plain narrative of their proceedings, for the information of the Society. It will be readily perceived that their situation was not merely novel, but in the highest degree difficult. They had no experience, and yet the public expected great things. Every part of the machine which they were directed to superintend was new and untried. Its operations, however, have thus far succeeded, and afford conclusive evidence of its capability for far more extensive usefulness to our common country.

The Managers did not feel themselves warranted at first to afford monied aid, or even Bibles, to those Auxiliaries who applied for both. Their plans to be accomplished, they knew would involve them in heavy expense; and they could not with certainty calculate upon a surplus of funds. Such, however, has been the rapid and increasing augmentation of their means, that they have been induced to afford the following gratuitous supply of Bibles, to Auxiliaries whose wants were great and pressing.

East Tennessee Bible Society, 500 Bibles; Steuben County (New-York) Bible Society, 100; Essex County (New-York) Bible Society, 100

So soon as their present engagements will permit, and the liberality of the American people shall furnish them with the means, they will cheerfully become almoners, in money, as well as Bibles, to all such destitute parts, at home and abroad, as may require the one or the other. Thus far they have endeavoured to discharge their duties, not only faithfully but intelligently, so as to ensure the approbation of the Society and the public.

Extracts from a Pastoral Letter of the General Assembly of the Presbyterian Church in the United States.

HAVING in a former Number of the Christian Disciple reviewed a Pastoral Letter of the Synod of Philadelphia, in which there were "some things hard to be understood" and still harder to be believed and approved, we rejoice in an opportunity to exhibit some extracts from a Pastoral Letter of the General Assembly, which are of a more pacific and amiable character. This Letter from the General Assembly, is perhaps one of the most exemplary and unexceptionable which has ever appeared from an ecclesiastical Body that assumed to be "the Supreme Judicatory" of any church or sect of Christians. Excepting this assumption of power, there is very little in the Letter to be disapproved, but much to be commended. The Presbyterians have an unquestionable right to judge for themselves in matters of faith, and to enjoy their own opinions unmolested: Nor are they to be censured for an attachment to articles of faith which they believe to be consistent with the sacred scriptures. The following passages will show the style and spirit of the address to the churches:—

VERY DEAR BRETHREN,

Assembled, by the good Providence of God, as the supreme judiciary of our Church, we are constrained to address you, and to endeavour to impart to you some of those views and feelings to which our counsels have given rise, and which are suggested by the present aspect of the church and of the world.

At such a period, dear brethren, let it be impressed upon the mind of every member of our church, that we are called to humble, diligent, persevering exertion. Much has been done; but much more remains to be done;—and much, we hope, will be done by us. Every day makes a demand upon the time, the affections, the prayers, the property, and the influence of the people of God, which

it would be ingratitude, cruelty, nay treachery, to repel. Let every one, then, in his place and proportion, endeavour daily to add something to the common amount of effort to *prepare the way of the Lord*

Let the MINISTERS OF THE GOSPEL in our communion, be every where found engaged in preaching the truth, as it is in Jesus, with affectionate zeal. Let them go before their people in every holy example, and in every pious and benevolent exertion. Let it be manifest to all, that they seek *not their own, but the things which are Jesus Christ's.*

Let all the MEMBERS OF OUR CHURCHES consider themselves as called upon, in their several stations, to do something—to do much for Christ. Millions of our race are still sunk in ignorance and depravity. Dark and waste places abound, even in our most populous and enlightened neighbourhoods, and still more in the remote portions of our church.

In these hallowed labours let none refuse to join. It is among the distinguished glories of the commencement of the nineteenth century, that PIOUS FEMALES are more extensively associated, and more actively useful, in promoting evangelical and benevolent objects, than in any former period of the world. Let them go on with increasing activity and ardour in these exertions, so worthy of *women professing godliness*, and so useful to mankind

Let not even LISPING CHILDHOOD, or TENDER YOUTH be idle. Let every *Bible Class*, every School-association, every employment which brings your beloved children together, be made a medium for conveying to their minds that benign impression, which shall enlist them on the side of truth and of the church of God, from the earliest dawn of reason.

To these efforts in behalf of the cause of Christ, join fervent, united PRAYER. We need not remind you, brethren, that all Zion's blessings come down from her King and Head; and that he *will be inquired of* by his people to do for them that which they need and desire.

Endeavour to maintain A SPIRIT OF HARMONY WITH ALL DENOMINATIONS OF CHRISTIANS. While you *contend earnestly for the faith once delivered to the saints*, and bear a faithful testimony to the Apostolic doctrine and order, which we profess to receive; let no bigotry, or prejudice, no party rancor, or offensive crimination pollute your testimony. Remember that the period is approaching, when all real Christians shall see eye to eye; when they shall be united in opinion as well as in affection. Cherish now the sentiments which correspond with this delightful anticipation. *Let all bitterness, and wrath, and evil speaking, be put away from among you with all malice*; and continually look and pray for the happy period when believers of every name shall agree to act together upon the great principles of our common salvation.

Finally, dear brethren, be UNITED AMONG YOURSELVES. If you desire to profit by your spiritual privileges; if you hope to be instrumental in promoting the cause of Christ, or to be honoured with his blessing: cherish harmony of affection, and union of effort.

CONTRAST BETWEEN CROWNED HEADS.

The Emperor Alexander, and the King of Hungary.

THE Emperor Alexander has issued a *Rescript* in favour of a sect of dissenters from the Greek Church. It forbids all further persecution of this sect, and observes,—"Does it become a Christian Government to employ harsh and cruel means, to torture and exile to bring back into the church those who have gone astray? The doctrine of the Redeemer who came into the world to save the sinner, cannot be spread by restraint and punishment. True faith can only take root, with the blessing of God, by conviction, instruction, and mildness, and above all by good example."—*Boston Intelligencer, July* 19, 1816.

ORDER OF THE KING OF HUNGARY.

BUDA, MAY 3.

Prohibition of Bible Societies in Hungary.

THE following circular letter to the Clergy in Hungary was issued already

on the 23d of Dec. last year, by the Government in this city :—

"Considering that the London Bible Association has caused the establishment of several affiliated Societies, particularly in Germany, and that several such associations in the imperial hereditary dominions, particularly among the Protestants, have more intimate connexion in view, his Sacred Majesty has been graciously pleased to ordain that care be taken that printed copies of the Bible be not circulated gratis, or at a low price, by such Foreign Associations and Societies in his Majesty's hereditary dominions, nor the establishment of a Bible Association be allowed For the rest, his Sacred Majesty is graciously pleased to allow the Trade with Bibles as with all other books by booksellers, according to the Ordinances published on this subject.—The Royal Government hereby publishes this his Majesty's Resolution, that the most punctual care may be taken to observe it in every point.

"Given at Buda, the23d Dec. 1816, in the Assembly of the Members of the Royal Hungarian Government."

This order of the King of Hungary is probably one of the effects of the Pope's Bull against Bible Societies. It is however difficult to perceive much *grace* in prohibiting a *gratuitous* distribution of Bibles.

AFFAIRS OF HONOUR.

Died in Bladensburg, Mr. William Arthur Lee, aged 21, son of the late Charles Lee, Esq. of Virginia, and a Lieut. in the Navy of the U. States. He fell a victim to the murderous practice of *duelling !—Bos. Rec.*

PHILADELPHIA, JULY 11.

We are informed, that a few days ago, in the neighbourhood of New-Castle, (Del) while a party were engaged in hay-making, a dispute arose between two blacks. It arrived to such a degree of violence, that the parties engaged, agreed to settle the matter by the weapons which they were then using in the field—Accordingly scythe to scythe was opposed.—With the first blow each antagonist received a fatal wound, and fell together; locked to each other by instruments which but a short time previous had been reaping the gracious harvest of the God of nature.

Here we have two *Affairs of Honour*, which are *equally honourable*. Duelling with scythes is as just and reasonable as duelling with pistols. These black gentlemen of honour were probably not so able as their white brethren to provide pistols for the combat; but they proved themselves to be *men of spirit*. If the black gentlemen acted the part of madmen or fools, so did the white.

Some allowance however is perhaps to be made in behalf of all these *gentlemen* on the score of education. Probably they were all educated in those *enlightened* regions where *honour* is to be acquired both by public war and private combat, and where *killing men* is one of the most reputable occupations These four duellists might fairly plead before any tribunal that the mode they adopted for deciding controversies is far less unjust, than that which is adopted by the rulers of nations, who compel others to fight their battles.

COLONIZATION SOCIETY.

CITY OF WASHINGTON, JULY 8.

To the People of the United States.

The Board of Managers of the American Colonization Society, being about to enter upon the prosecution of the great object of the institution, beg leave to address their countrymen upon this important subject.

The first duty to be performed is to obtain unquestionable information upon several most essential points, which will not only enable the Society to pursue its future measures with certainty, but may also justify the government in affording its co-operation in a way most conducive to the success of the object in view.—To effect this we have perceived the necessity of engaging a competent person to visit the settlements of Sierra Leone, and other ports of the continent of Africa, and probably also to spend some time in England.

For these and other purposes, it becomes immediately necessary that the Society should call upon its friends, and ascertain what extent of funds may be expected

The Board do not think it necessary

to comment upon the many and obvious benefits that may result from the labours they are engaged in.

The love of our own country, and benevolence to the cause of our suffering fellow men, conspire to offer the most persuasive motives. To these are to be added the far higher and more animating inducements of being the instruments of a gracious providence in dispensing the light of Christian hope and joy over a benighted and important portion of the earth.

The Board, therefore, call with confidence upon their countrymen and fellow Christians for that liberal aid to their designs, in reliance upon which this association was formed.

BUSH. WASHINGTON, *Pres't.*

PRAYER ANSWERED.

Extract of a letter from a young gentleman in Virginia to his friend in Providence.

"When we arrived at Fredericksburg we found that the session of the Episcopal Convention had just commenced. I attended church twice each day for a week, which was the length of the session, where I heard preaching, which I am sure has not been excelled in eloquence and zeal (would I could say in *effect,*) since the apostolic age. We had there another Paul—now a Paul in religious eloquence and enthusiastic devotion to the service of God, as he was formerly a Paul in wickedness and in mad opposition to the truths of the gospel. I must tell you his story. He was a native of Virginia, a man of family, fortune, and education, and emphatically "*a man of the world.*" He had a slave of pious disposition, who had been taught to read, and was in the habit of collecting the blacks in the neighbourhood, for the purpose of reading and explaining to them the scriptures, and of prayer. This coming to R C.'s knowledge, the slave was severely flogged, and was at the same time forbidden to preach, or to hold a meeting again, on pain of severe punishment. As he was riding home one evening soon after, he passed a cabin where he heard the voice of his slave as engaged in prayer. He dismounted in high displeasure, and with his whip in his hand went to the door, where, pausing, heard his negro fervently praying *God to forgive his master even as he forgave him.* The prayer was heard—conviction seized the sinner, and he sunk pale upon his knees, joining the astonished negroes in earnest prayer for forgiveness. He has been preaching about twelve months with astonishing success."—*Recorder.*

OBITUARY.

Died in this town, on the 26th Feb. last, Mr. Samuel Phillips, aged 16 years, second son of the Hon. John Phillips. This young man had entered the University at the last commencement, and although at that time the disease which contributed to his death had probably begun its attack upon his frame, there was then no apprehension of the event, which has since covered his friends with sorrow and gloom. It pleased God to remove him by a disease, which was rapid in its progress, depriving the sufferer of his mind, and baffling all the skill of medical assistance. His heart was honest, generous, and full of sensibility. In his manners he was unassuming and modest, perhaps to a fault, for it concealed from many of his less intimate friends the benevolence of his heart. Judging from the course of his life, his principles were sound and efficacious, for his conduct, on all occasions, was most virtuous and exemplary. Realizing the value of his time, and the preciousness of his opportunities, he exerted all his powers with constant and unwearied diligence. The comparative shortness of his life had not allowed a full developement of his intellectual or moral capacity, but he had given presages of respectable talents, and exhibited the germs of generous and honourable principles. With such prospects, his death to his friends was poignantly afflicting, but they have the comfort of remembering the blameless tenor of the life of their departed friend, and when they bring to mind the strong temptations, which he must soon have inevitably encountered, it opens a rich source of consolations to be assured, that he has escaped from this scene of trial and suffering, and is in a state of being where, virtuous character is placed beyond the reach of temptations.

ORDAINED.

At Durham, (N. H.) on Wednesday last, Rev. Federal Burt, over the Congregational Church and Society in that place. Introductory Prayer by the Rev. Asa M'Farland of Concord; Sermon by the Rev. Joshua Bates, of Dedham, from Jer. xxix. 13. "And ye shall seek me, and find me, when ye shall search for me with all your heart" Charge by the Rev. Dr. Pearson, of Andover. Consecrating prayer by the Rev. Dr. Spring, of Newburyport. Fellowship of the Churches by Rev. Mr. Clary, of Dover. Concluding prayer by Rev. Mr. Ray, of New-Hampton, N. H.

OBITUARY.

In Rome, Cardinal Maury, aged 71.

In New-York, Rev. Samuel Whelpley—50.

In Dorchester, Dr. Thomas Danforth—42.

In Billerica, Mrs. Mary Gleason—78.

In Salem, Capt. Simeon Forrester.

Candidates for the Ministry.

Mr. David Reed, Cambridge.
" Jonathan P. Dabney, do.
" Samuel Gilman, do.
" Hiram Weston, Duxbury.
" Thomas Savage, Cambridge.
" Seth Alden, do.

POETRY.

"DOCTRINE OF BAPTISMS."—Heb. vi. 2.

JESUS behold on Jordan's side,
By John with water purified;
See him all righteousness fulfil,
Obedient to his Father's will.

The heav'ns were open'd while he pray'd!
And now descends upon his head
The pure anointing Holy Ghost!
(Thus HE baptiz'd at Pentecost.)

Here we behold the watry type
Fulfill'd;—amidst celestial light,
Jesus baptiz'd with fire divine;
Substance succeeds the outward sign.

The Father's voice was heard from heav'n
By John; (behold his witness giv'n,)
"This is my well beloved Son;
"My sov'reign gift ere time begun:

"Hear him!" all his commands obey:
Pursue his meek and lowly way:
Then love and peace, and ev'ry grace,
Shall guide you through the heav'nly race.

As brighter shines the gospel day,
The types and "shadows flee away;"
Messiah's reign of peace and light,
Illume the world and end the night.

K.

The Address of a pious Negro to Thomas Paine.

The following lines were handed to the Editor with credible information that they were the production of a pious Negro at the age of 21. They were probably written before the death of Mr. Paine.

Thrice I have read thy "*Age of Reason*" through,
And thrice I've bid thy horrid book adieu.
Oh Thomas Paine! how dar'st thou thus to scan
The word of God, thou bold blasphemous man!
I've read thy book, and nothing in't I see,
But just an *Age of Infidelity*.
Like Babylon's image so I let it pass,
'Twas partly clay, and partly shining brass:
Like clay, your system of divinity,
Like shining brass is your philosophy:
So like this image you shall have a fall
And shall on earth be seen no more at all.
In Landaff's bishop is the mighty stone
Cut from the mountain by the "Holy One;"
And it shall break this brass and miry clay
And whistling winds shall drive them far away.

THE

CHRISTIAN DISCIPLE.

No. 9. SEPTEMBER, 1817. Vol. V.

REFLECTIONS ON THE CHARACTER OF JUDAS.

Judas no doubt joined our Lord at first with the same indefinite expectations as did the other disciples, ignorant of his spiritual character and anticipating some distinguished worldly advantages. He appears, however, always to have been a man of dark and sordid purposes, and to have interested himself so much in the pecuniary concerns of the company of the disciples, that he was chosen to keep the purse which contained the little stock of the fond family of our Lord. The stock, which was partly expended in the occasional purchase of provisions, but chiefly in the relief of the many poor who crowded about our Lord, was entrusted it seems to a man who abused the confidence reposed in him, by purloining from the sacred treasury for his own selfish purposes. Jesus, discovering the increasing hold that the love of money was gaining of the mind of Judas, and perhaps aware of the crime to which it would at length impel him, attempted, more than once, in the most mild and secret manner to awaken in him a sense of his own character, and if possible change his base intentions. It was immediately after the restoration of Lazarus to life, that our Saviour and his disciples met at the house of Martha his sister. The occasion was the most joyful that could be imagined. A brother had just been restored from the tomb to the arms of his affectionate sisters. They were sitting down to supper, when Mary attempts to express her love and respect for Jesus by anointing him in the oriental manner with a pure and costly perfume. One would have thought that at such a festival of joy, and in sight of such an act of the most amiable and grateful generosity, even the heart of this avaricious man might have opened, and his mean selfishness have yielded to some transient sympathies with the delighted family. But no! The first thought which struck was, "I have lost by this contribution. The expense of this ointment is wasted. It might have been converted into money, and placed in my hands." He cannot conceal his disappointment. "Why was not this sold for three hundred denarii, and given to the poor." Jesus, who knew the secret depravity of his motives, vindi-

cates the generosity of Mary; and Judas, who secretly felt every word of his remarks as a reproach, leaves the room with stifled resentment, and goes to conclude his bargain with the high priests, promising for thirty pieces of silver to deliver up the leader, whose disinterested and generous character had become too mortifying a contrast to his own, and whose unaspiring claims had disappointed his own ambitious expectations.

On the morning which preceded the day of crucifixion, the disciples and their master meet again at the supper. Judas joins them also, no doubt for an opportunity to execute his purposes.

Though our Saviour's insinuation that he knew the character of this man had failed of recovering him, yet on this occasion he attempts again to touch his heart with remorse by unequivocally declaring that he was aware that one of those at table should betray him. The disciples seem struck with sorrow and wonder, and begin every one to ask, "Lord is it I? Is it I?" Our Saviour replies in so tender a manner as, without designating the criminal and exposing him to the open detestation of the company, might shake the purpose and melt the heart of Judas. His language seems directly addressed to the feelings of the traitor, and is calculated both to move him to tenderness and impress him with fear. "The son of man goeth as is written of him. But alas for that man by whom the Son of man is about to be delivered up! Good were it for that man if he had not been born!" Then John, who sat next to Jesus, asks him privately, at the request of Peter, who it was. Jesus answers in the same low voice, so as not to be heard by the rest of the disciples, "It is he to whom I shall give a sop when I have dipped it." And when he had dipped the sop he gave it to Judas Iscariot, the son of Simon. Then said Jesus unto him, "What thou doest, do quickly." Now no man at the table knew why Jesus spake this unto him. But Judas, it appears, conscious of his own guilt, instantly conceived that by this action he was singled out as the traitor, and fired with indignation he says angrily to Jesus, as if defying the accusation or contemning our Lord's knowledge of his intentions, "Master, is it I?" and which he has no sooner spoken than he leaves the room, resolved to execute his diabolical design.

It seems that Jesus had informed the disciples in the hearing of Judas that he should retire after supper to the garden of Gethsemane; and Judas took care to convey this information directly to the chief priests, who instantly concluded that it would be a most favourable place for the apprehension of Jesus. It was near the temple, where the Jewish council held their sittings. It was a retired spot, where there was no danger of disturbance from a multitude, who in the night especially would be ignorant of what was passing. For it is evident from all the circumstances of our Saviour's arrest, from the precipitancy of his trial, and from the importunity of the

chief priests that Pilate would pass the sentence and hasten the execution, that they feared to the very last an insurrection of the people in a city so crowded with inhabitants as was Jerusalem at the time of the passover.

Jesus is pointed out to the armed band sent to arrest him, by an insidious act of Judas which defies all comment. He is hurried away, and soon condemned. The revenge of Judas is accomplished, and he has received also the price of his treachery. But seeing, as it seems, contrary to his expectations, that Jesus was entirely in the power of his enemies, and that without using any means to escape; seeing also that the malice of the priests was about to be carried to an extremity which he did not anticipate, even to the crucifixion of his master, he repents of his baseness, and, oppressed with insupportable remorse, he hastens to the chief priests and throws down the price of his treachery, and unable to endure the reproaches and terrors of his thoughts, he dies in anguish and horror, leaving these last and memorable words, "I have sinned in that I have betrayed the innocent blood."

This testimony of Judas not only establishes the innocence of our Lord, but his history illustrates the purity and excellence of our religion. Judas entered the company of the disciples with worldly and interested views. He expected to find in our Lord a person who would promote and reward his ambition, and indulge and gratify his avarice. It appears that he was disappointed. He found his mistake, and was enraged. He had intruded into a company, not one of whom had feelings congenial to his own, and he never could cherish for our Lord that respect which inspired the breasts of the other apostles. Hence his treachery and indignant retreat from their society. Every thing he found there revolted his low minded and mercenary character. It was not the place for him. He could not breathe so pure an air. He could not endure so holy a society! Indeed, it is an illustrious confirmation of the purity of our religion that it could not attract and retain such a man as Judas.

B.

ON THE CAUSES BY WHICH THE PACIFIC TENDENCY OF THE GOSPEL HAS BEEN SUBVERTED.

In our Number for June an article was introduced entitled "Inquiries relating to the mode of redemption by Jesus Christ," in which it was shown that the views which had been entertained had failed of producing those happy fruits which might reasonably have been expected, from a religion so benevolent and pacific, as that revealed by the Messiah. On this ground it was proposed to inquire, whether other views of the mode of redemption might not probably have a more salutary influence. The article on "Justification," which appeared

in the Number for August, related to the general inquiry. In this article I shall attempt to show *some* of the causes by which the pacific tendency of the gospel has been subverted.

Although some men may be found in every denomination of Christians, who habitually violate their own avowed principles, yet it will not be denied that the opinions which men entertain of the way of salvation must naturally have considerable influence on their hearts and on their practice,—especially those opinions which they regard as essential to a Christian character and the salvation of the soul.

All the various sects of Christians professedly admit this truth, That "God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish but have everlasting life." Yet very different opinions have been entertained, not only in respect to the personal dignity of the Son of God, but also in regard to the design of his mission and death, and the manner in which sinners are redeemed and saved through him. On these and other subjects the Christian world has been for ages filled with unchristian controversy.

That the various opinions which have been entertained are all equally adapted to influence the hearts of men to a course of self-denying obedience, I shall not assert, neither do I believe, that such is the fact. Still I believe that the most correct doctrinal views of our Saviour's dignity and the design of his mission and death, may totally fail of their genuine influence, in consequence of indulging a spirit of contention and censure in supporting and defending them; and also by making a *belief* in those opinions a *substitute* for that *obedience* which they were designed and adapted to produce.

A master of a vessel may have uncommon skill in the art of navigation; yet if he spends his time in contention about some of the doctrines which pertain to that art, and thus neglects his compass and the business of steering his own ship, he is more likely to be cast away than another man of less information and who knows only enough to steer his ship well, but is duly mindful of his *compass* and his *duty*.

The precepts and example of Christ are the *compass* by which every Christian should steer his course to obtain the promised land. Thus says the captain of our salvation—"If any man will be my disciple, let him deny himself and take up his cross and follow me." "This is my commandment that ye love one another as I have loved you." "By this shall all men know that ye are my disciples if ye have love one to another." "Then are ye my friends if ye do whatsoever I have commanded you." "But I say unto you, love your enemies—that ye may be the children of your Father who is in heaven." "Forgive and ye shall be forgiven." Such is the way pointed out by our Saviour for men to become his disciples, the children of God and heirs of heaven. In no instance did he make any one of the myste-

sions doctrines, about which Christians have been so long contending, either the compass to direct their course, or the criterion of discipleship, or the condition of eternal life.

By whatever means the minds of people are diverted from the true Christian compass they are in danger of shipwreck. When any particular rite or ceremony, or any article of faith, expressed in language foreign to the scriptures, is made a test of character and urged with vehemence as though it were the one thing needful; it not only tends to excite animosity but to divert the attention of people from the rule of life, and to lead them to trust in a name to live while they are dead. But, unfortunately such a course of teaching has been too commonly pursued for many centuries, in every country of Christendom. One party dogma or another has been made a subject of wrangling and censure; by which means Christians have been agitated, alienated, and divided into hostile parties; and in ten thousand instances they have been so bewildered by controversies as to fancy that they were displaying true Christian love in tormenting and destroying one another.

In reading ecclesiastical history, it is enough to make a benevolent man weep, to observe the divisions and dissensions among professed Christians,—their wars and their persecutions, and the glaring nonsense and palpable absurdities which have in one age or another been made tests of character, or grounds of angry controversy.

From Dr. Campbell's 14th Lecture on Ecclesiastical History, I will state two or three questions which formerly agitated the church——questions which were once regarded as very important:—

"In the time of pope Hormisdas, and some of his successors, the following question made considerable noise—Whether we ought to say, "one of the trinity suffered in the flesh," or "one *person* of the trinity suffered in the flesh." "In this squabble, says the doctor, emperors, popes and patriarchs engaged with great fury."

The dispute between Nestorius and Cyril was on this question—"Whether the virgin Mary might be denominated more properly "the *mother of God*, or the *mother of him that is God?*" "This notable question raised a conflagration in the church, and proved in the east the source of infinite mischief, hatred, violence and persecution!"

"It is reported of the emperor Constantine Copronymus, that he asked the patriarch, 'What harm there would be in calling the virgin Mary the mother of *Christ*. *God preserve you*, answered the patriarch, *from entertaining such a thought. Do you not see how Nestorius is anathematized for this by the whole church?*' '*I only asked for my own information*, replied the emperor, *but let it go no farther.*' "A few emphatical strokes like this, observes the doctor, are enough to make the people of that age appear to those of the present as not many removes from idiocy."

"Nestorius was shocked at the innovations in language—

the mother of God; the eternal God was born; the impassible suffered; the immortal and only true God expired in agonies." He was tried by the council of Ephesus and received the following sentence:—"Our Lord Jesus Christ, against whom the most wicked Nestorius has levelled his blasphemies, declares him, by the mouth of this council, deprived of the episcopal dignity, and cut off from the communion of the episcopal order." Such was the wisdom of an ecclesiastical council!

St. Ann was supposed to be the mother of Mary; and in the time of Clement XI. in the beginning of the last century, "some affected to style St. Ann the *grandmother of God.*" The question was referred to the pope—"his holiness thought fit to suppress the title as being in his judgement *offensive to pious ears.*" This, in the opinion of Dr. Campbell, was a decision in favor of Nestorius. But he adds, "To say of Ann that she was the *mother of the mother of God*, which they admit, and to say that she was *God's grandmother*, which they reject, are absolutely the same. The sole spring of offence is in the first step—if that be admitted, the propriety of such expressions as *God's grandmother*, or *grandfather*, *uncle*, *aunt* or *cousin*, follows of course."

No reasonable man, I think, can pretend that the clergy of former times might not have been better employed, than in filling the world with tumult and contention about questions and doctrines like these; yet it must be confessed that not a few of the articles, about which there has been contention, *even unto blood*, are as perfectly useless and unauthorized, if not so shocking in the form of expression, as those which have been mentioned. By the fire of contention and the decisions of councils insufferable absurdities have been manufactured into essential articles of faith, and criterions of Christian and ministerial fellowship; and those who have dissented from them have been censured as heretics and condemned to perish in the flames.

By such unhappy and disgraceful controversies the minds of Christians were turned away from the holy commandments of the Lord Jesus; and the most flagrant violations of his precepts were committed under the pretext of *contending earnestly for the faith once delivered to the saints.*

If instead of giving countenance to such "vain janglings" the ministers of the Christian religion had uniformly fixed their own attention and the attention of their hearers on the amiable nature of Christianity as it was taught by the Messiah—exhibiting it as consisting essentially in conformity of heart and practice to the moral precepts of the gospel,—is it not probable, to say the least, that the state of things in Christendom would have been far better than it is at the present day? The Christian religion is that wisdom which is from above, which is first pure, then peaceable; and so far as it is understood and cordially embraced, it will assuredly restrain men from seeking each others ruin, and will dispose them to seek

each others good. Yet it is undeniable that for ages, the Christian nations have been as much addicted to war and violence, as either the Mahometans or the Pagans. Indeed, of the many sects of Christians, there have been but a few who seem to have perceived the inconsistency between the fashionable modes of distressing or destroying, and doing unto others as they would that others should do unto them. Is it reasonable to suppose that such would have been the case had proper pains been taken to impress on the minds of people from their childhood the infinite importance of possessing and displaying the spirit of Christ, and the infinite danger of indulging a spirit of bitterness, envy or revenge? Had as much pains been taken and as much zeal been manifested, to persuade men to live in peace, as have been displayed in support of party opinions and to keep alive a spirit of censure, intolerance and animosity, Christians of different opinions might have known before this time "how good and how pleasant it is for brethren to dwell together in unity." They would also have had more ground on which to defend the Christian religion against the reproaches and sarcasms of unbelievers; they would have been able to produce *the peaceable fruits of righteousness*, as proof of the tendency of their religion to subdue the hearts of men, and to render them meek, benevolent and forgiving.

Is it not preposterous for Christians to talk of the humbling tendency of their opinions —of feeling the power and tasting the sweetness of religion, while in fact all the religion they have is not sufficient to restrain their tongues and pens from the most cruel calumnies, nor their hands from shedding the blood of their brethren. In view of such inconsistency a Paul might well say, "My brethren, these things ought not so to be." Yet so they have been, not only among Roman Catholics, but among the most numerous denominations of Protestants.

It would be easy to mention particular doctrines, which have a tendency to encourage a hope of salvation by Jesus Christ, without becoming his disciples in temper and practice. But as the deplorable defects which have been mentioned have not been confined to any particular sect, it is more reasonable, as well as more candid, to account for them on the ground of error which has been common to the various denominations in which these defects have prevailed.

It has not been intended to insinuate that ministers of any sect of Christians have wholly neglected to urge respect for the precepts and example of Christ, and to speak of them as very excellent; but the intention has been to evince, that other things have too commonly been made the test of a Christian character, and that a belief in the opinions of a party has been treated as of higher importance than a Christian temper and practice. How often have men of the most amiable dispositions and exemplary lives, been reproached, denounced, harassed in various forms, or consigned

to the flames, for merely dissenting from some absurd or unintelligible proposition which the spirit of party had converted into an essential article of faith? But when have men been treated in this severe manner, for a compliance with any of the fashionable modes of violating the moral precepts of the gospel?

Among the Catholics, a man might retain a good standing in the church while he lived in the habitual violation of gospel precepts; but if he denied the supremacy of the pope or the infallibility of councils, or other dogmas of the church, he must suffer the most cruel punishment. Among many sects of Protestants, similar distinctions have been made, between the violation of the laws of Christ and a dissent from their respective creeds. Such things plainly evince that the precepts of the gospel have *not* been regarded as the standard of Christian piety, nor as the best criterion of moral excellence, nor as the surest guide to heaven.

Those who have dissented from the creed of the majority in any country, have too often followed the example of those from whom they dissented, and treated their own peculiar opinions as a better test of character than the laws and example of Christ; and instead of adopting the golden rule in their treatment of dissenters from their creed, they have done to others the very things of which they had complained when done to themselves.

Perhaps persons of every sect, who have idolized party creeds and preferred them to the laws of Christ, have also imagined that their respective opinions were so plainly revealed that nothing but a *depraved heart* could account for their being rejected by any of their brethren. Whether this opinion originated in ignorance, inattention, or in the very fault which they have imputed to others, God will decide. But it is believed that men of much observation, candour and reflection, are aware that by the influence of education and other causes, *gross errors* have often appeared to honest minds as *truths plainly revealed*.

What has been brought to view in this article may probably be regarded as the *principal* means of subverting the pacific tendency of the gospel. Other causes have doubtless co-operated in producing the dreadful results. But had the ministers of religion uniformly directed their own attention and the attention of others to the pacific example and laws of the Messiah, as the rule of life, as the standard by which human characters and human actions should be estimated, and as the surest test of discipleship; the Christian name would not have been disgraced by perpetual wranglings about human creeds, by the fires of persecution, and by an endless catalogue of Christian wars.

"To *obey* is better than *sacrifice*." To obey the precepts of the Messiah is better than to offer *them* in sacrifice to the popularity of a party, or party confessions of faith. To obey and follow the Lamb is better than to sacrifice the peace of the church, the peace of society, the

character, the usefulness, the comfort and the lives of men, to the ambition or honour of the aspiring, or to any confession or creed of human invention.

The gospel of Jesus Christ is "good tidings to the poor" and illiterate. It is adapted to their understandings and their wants. They may find their way to heaven without a liberal education, if their eyes and their hearts are directed by the commands of the Prince of peace; and their comfort, peace and salvation, ought not to be sacrificed or endangered, by interesting their passions in the quarrels about such articles of faith as were never enjoined by the Saviour, and which neither they nor their teachers can understand.

DEFECTS IN PUBLIC WORSHIP.

For the Christian Disciple.

Mr. Editor,

The remarks in your last Number, relating to Religious Services in Public have caught my attention. I think them seasonable, and hope they may not be without their use. The apparent inattention of many worshippers, in most congregations, is much to be lamented as a sign that all is not right; for where there is any thing of the power of godliness, there cannot but be something of the form. People reverse the direction of the apostle, and instead of avoiding every appearance of evil, seem anxious above all, to avoid the appearance of good. These things ought not so to be, and we cannot but hope that those who may see these hints, may be led by them, to maintain a more decent and respectful deportment in the house of God. It is probably mere habit and thoughtlessness in many, who will at once acknowledge and correct the impropriety, upon its being mentioned to them. We would earnestly entreat them yet more, to cultivate the spirit of piety, and learn to love, as Christians ought, the solemn moments in which addresses are made to the great Father.

The piece to which I have alluded, contains serious admonitions addressed to the clergy, which deserve and undoubtedly will receive their careful attention. But while they are warned in regard to the mode of performing the service themselves, there are many who need to be admonished no less respecting their mode of attending the performance of others. Ministers no less than people, are sometimes guilty of being present when prayers are offered, as if with a total ignorance of the purpose of devotion; as if they were "listeners rather than worshippers;" or indeed sometimes as if they were spectators rather than listeners. I have been surprised and mortified at the carelessness, indecorum, and listlessness, with which I have seen ministers stand and look during this exercise; nay, even ministers whom I personally knew to be of unquestionable and deep piety. I have seen them in their own pulpits when

prayers were offered by one of their brethren, looking around upon the congregation with total unconcern, as if they had nothing to do but to see whether the people were there. And what is the consequence of this thoughtlessness of demeanour? It is that the people are encouraged in doing the same, and therefore half our assemblies are staring instead of praying. They see that men, whom they respect for their Christian knowledge and practice, whom they have every reason to believe sincerely and humbly devout, and worshippers of God in spirit and in truth,—that these men appear to think attention to religious worship a thing of small importance, and hence they think so too.

It is painful, Mr. Editor, to speak of the faults of men whom we honour; yet if they will correct them we shall honour them more, and think something gained to the cause of Christianity and the efficacy of Christian worship. Ministers are but men, imperfect and liable to err like other men, and therefore occasionally needing correction. It was so even among the apostles. Paul withstood Peter to the face because he was to be blamed; and I hope that those, who are now to be blamed, will receive these hints of mine with equal good will and forbearance.

THE CHRISTIAN CABINET FOR YOUNG PEOPLE.

The time of youth is the most favourable season for acquiring useful knowledge and virtuous habits. The habits which are formed in youth will generally have influence through life, and perhaps to eternity.

"Train up a child in the way he should go, and when he is old he will not depart from it." Such is the language of Solomon; and with equal truth it may be said—Train up a child in the way he should *not* go, and when he is old he will *seldom* depart from it. There are exceptions in both cases; but such being the *general* influence of education and habit, it is very important that children should have the best instructions.

Is there no ground to say that in our country the *rising generation* have been too much neglected in the public instructions from the pulpit? Have they not also been too much overlooked in conducting periodical works of a moral and religious character?

Young people, as well as the aged, are fond of being treated with respect and attention; and their minds are apt to be attracted by such instructions as are adapted to their capacities, if particularly addressed to them.

As young people form a large and interesting part of every society, should not public instructions be communicated in a style and manner suited to enlighten their minds and interest their hearts? Should they not often be the objects of particular attention, and be addressed

in such a form that they will be naturally led to regard the instructions or admonitions as particularly designed for their benefit?

Impressed with what is believed to be the proper answers to these questions, we shall in future, under the general title of THE CHRISTIAN CABINET FOR YOUNG PEOPLE, devote a number of pages to the particular object of *doing good to the rising generation.* It is our intention that the pages thus devoted shall be filled with articles both useful and entertaining —articles adapted to enlighten the mind and mend the heart, to reform and regulate the practice, to excite a just abhorrence of vice, and the love of virtue and religion.

Some of the vices of youth are derived from evil examples and pernicious instructions. Other vices may perhaps be said to be the natural fruit of *ignorance*, or the *want of good instruction.* Many of the vices of the young are derived from the influence of evil customs which had become popular before they were born, and which influence has perhaps never been counteracted by good advice and friendly admonition.

It is not uncommon for children, for young people, and even for men and women, to appear proud of some things which are really vicious—injurious both to themselves and others, and of which they would not have been guilty had they been seasonably and properly instructed. Among these may be mentioned many instances of cruelty to animals, and also to fellow beings. By indulging in cruelty to animals children are prepared for cruelties of almost every description.

Next to the fear and love of God, nothing appears more amiable in children, than a kind and tender disposition towards the creatures which God has made; and nothing more detestable, than a spirit of cruelty and torture. Children who are accustomed to find pleasure in the pains and torments of animals will soon be prepared to sport

"And revel in the torments of mankind."

But this spirit of cruelty and torture is the proper fruit of education. It is abundantly evident from the history of different nations, that children may be taught to treat with *tenderness*, and even religious respect, any of the creatures of God; and if such be the power of education, it is certainly *possible* to banish from society every custom of wanton cruelty to man or beast.

No. I.

THE IMPORTANCE OF CHILDREN.

"And they brought young children to him that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them—Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." Mark x. 13–16.

This portion of history suggests several interesting ideas in relation to children, and to the temper which men must possess to enter into the kingdom of God. This passage has however occasioned some diversity of opinion among Christians. But we may avoid the controverted questions and still say, that Jesus Christ has taught us, that little children are objects of great importance, and that they should be brought to him. All he said and all he did respecting them is in favour of these ideas; and his opinion is worthy of the highest regard.

Little children are of as great importance in the world as men and women. All the great and good among men of former ages, and of the present age, were once little children; and the young children of the present time will soon supply the places of their parents.

In a future day the leading characters in church and state must all be from among the little children of the present time. The future teachers of schools, academies and colleges—the ministers of religion and the various descriptions of authors or writers—the legislators, and judges of courts—the governors of the several states, and the presidents of the United States, must all be formed of such materials as the young children whom we now see in the arms of their mothers, or playing about the streets.

Some perhaps would add—that of the little children of this day and of this country, there will arise some great generals or leaders of armies, who shall acquire high renown by *havock* and *manslaughter!* We indeed *fear* that such may be the lot of some little children; but we *hope* better things for them and for our country—"things which accompany salvation" rather than destruction. But the children of the present time will probably become instruments of extensive good, or of extensive mischief, according to their education.

Little children are capable of vast improvements in knowledge. No bounds can be assigned at which they will stop. We know not the heights to which they may rise in this world; and in the world to come they may be advancing in knowledge for ever and ever.

They are also beings capable of great happiness or misery. If seasonably brought to Christ, and educated as his disciples, they may attain great happiness and do much good before they shall leave the present state; and in a future state they may enjoy not only perfect but ever increasing felicity and glory. But those who shall be educated in vice and irreligion will probably be wretched both here and hereafter.

Jesus Christ is the LIGHT of the world, the way, the truth and the life, and the saviour of all them that obey him. To him children should be brought, by being faithfully educated in his religion, and as his followers.

His compassion for sinners demands the love and gratitude of all. His tender regard for little children should excite them to attend diligently to his instructions, to obey his pre-

cepts, to imitate his example, and to rejoice in him as their friend, their Saviour, and their Lord.

No. II.

THE LAST WORDS OF A FATHER TO A SON.

THUS says General Wilkinson—"I had the misfortune to lose my father before I reached my seventh year. His last words to me were graven on my memory, and have ever been associated with my remembrance of him—*My son, if you ever put up with an insult I will disinherit you.* I mention this trivial circumstance in the hope, that respect to the injunctions of a father may extenuate some errors of my life. He was taken ill the same night, and never rose from his bed."—*Memoirs, p.* 8, 9.

REMARKS.

1. This last injunction of a father cannot justly be regarded as a "trivial circumstance." It appears that it was not so in its effects. The "errors" which the general hoped would be extenuated by his "respect to the injunction of a father" were probably such as related to the practice of duelling. It is worthy of notice that a threatening injunction to excite a spirit of revenge proved to be the "last words" of the father to the son. What a solemn admonition is this to parents, to take heed in respect to what they say at any time to their children! Their most improper injunction may be their last, and may have influence on their children through life. Such speeches may occasion the untimely death of their own children, or occasion them to become murderers of others.

2. As fathers may err through the influence of their own education, it behoves children, as soon as they are capable of doing it, to compare the "last words" of their parents with the words of the Saviour of men, to see whether they accord with unerring instructions.

3. We may here observe the perfect contrast between the last injunction of a father to a son, and the words of Jesus Christ relating to the same subject. The father says—"My son, if you ever put up with an insult I will disinherit you." The Saviour says, "When ye stand praying, *forgive, if ye have ought against any*,—that your Father also which is in heaven may forgive your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

Not only did our Saviour give these injunctions, but he enforced them by his own example. Although he was inoffensive in his deportment, he was not exempt from abuse and insult; but he did not "render evil for evil, nor reviling for reviling,"—nor did he ever attempt to vindicate his honour by a challenge for a duel; but he prayed for those who insulted him, "Father, forgive them, for they know not what they do."

Let young people therefore beware, and hearken to no counsels, nor regard any threatenings, which are adapted to excite an unforgiving or revengeful spirit. Let them duly consider how much they need the forgiving

mercy of God; this will moderate their resentments towards such as may have insulted or offended them. Let them also consider that if they attempt to revenge a wrong, it may be their *last act*, and close their account for eternity. How awful must it be to appear at the bar of God with a heart overflowing with the spirit of revenge!

No. III.

POETRY ADDRESSED TO A ROBBIN—whose nest had been taken out of the author's garden, where she had long been accustomed to build.

"Spare thy reproach, thou more than tongue,
That little, lively eye!
It was not I that stole thy young,
Indeed it was not I.

"With pleasure equal to thine own,
I've watch'd thy tender brood;
And mark'd how fondly thou hast flown,
To bear them daily food.

"Nor e'en than thine with less delight,
I look'd, and long'd to see
The first attempts of infant flight,
With patience taught by thee.

"And now that restless thou dost rove
And with sad note repine,
Think not, lorn mourner, that I prove
A pang less keen than thine.

"Ah, base were he, whose hand could stain
Fair hospitality
With act so foul as thus, to pain
A harmless guest like thee.

"Pursue me not from spray to spray:
How shall I teach my tongue
Some sound that may to thee convey,
I did not do thee wrong.

"O that I knew, sweet innocent,
The language of thy kind;
Or could some lucid sign invent,
Fitting thy feeble mind!

"This spot indignant do not quit!
Thy confidence replace;
And here with generous trust commit
Once more thy tender race.

"For here thy young have oft before
Securely spread the wing:
Oh grant my shades one trial more,
Here pass another spring.

"Meanwhile this comfort I will take,
Not long thy woes will last:
All hearts but man's soon cease to ache,
Thy griefs will soon be past."

Alas! "for him" who "broke thy rest,"
Oh what a heart of steel!
"A mind" like his must be "unblest,"
Till it is taught to feel.

FAWCETT.

REMARKS.

Liberty has been taken to alter the last verse; not on account of the poetry, but on account of the sentiment. While the author aimed to excite tenderness towards birds and other animals, he indulged improper feelings, or at least adopted improper language, respecting the

person who stole the young robbins. The lines with which he closed were the following :—

"For him, whose hand hath broke thy rest,
Be this his curse through life,
A mind by the mild muse unblest,
Base care and vulgar strife."

These lines would not have been given at all, were it not for the opportunity they afford of correcting a *common vice*. To express his sympathy for a favourite bird, and his abhofrence of the deed by which she was afflicted, the poet should not have adopted language importing a wish that the evil should be recompensed on a fellow being by a "curse through life," and a "curse" too which would involve sin as well as misery. It is much to be regretted that Mr. Fawcett has given an example of such inconsisteney.

But wishing evil to those who have acted a cruel part, whether to men beasts, or birds, is a very common vice. The Christian religion will justify no such language, no such imprecations, or wishes of evil to those who have done evil. Evil doers are objects of *pity* as well as of *blame ;* and it is much more consistent with the spirit of Christ and the precepts of the gospel, to pray for the repentance and forgiveness even of enemies, than to wish or hope that they may be visited with calamity. Oh, how often are good people in such a state of mind that they "know not what manner of spirit they are of!" Let the young beware, and not imitate the *faults* of good men.

REVIEW OF GEN. WILKINSON'S REFLECTIONS ON WAR.

In the "Introduction" to the volumes entitled "Memoirs of my own times" General Wilkinson has favoured the public with the following reflections on War :—

"Military glory ! fascinating sound ! bewitching subject ! but who profits by the acquisition ? the nation ? no, but those who live and feed on the nation. War, which subsists on the blood and treasures of the people, forms the aliment of this alluring dame, *glory*, and is utterly destructive of national happiness, which depends on peace and tranquillity. I must not therefore be blamed for indulging a transient reflection upon these alternatives, which are as opposite in their nature as the poles. The fate and fortune of all countries in all ages will bear testimony in favour of my position from remotest times down to the late transcendant glory of France, and the present deplorable condition of the United Kingdom of Great Britain and Ireland, whose government has reached the pinnacle of military fame, whilst its ill-fated subjects are plunged into the abyss of wretchedness.

"Military glory ! It has become the favourite theme of our public councils, and the dominant passion of the rising generation, whilst national happiness, neglected and forgotten, has ceased to be an object of in-

quiry, and is sinking into oblivion, under the pressure of luxury, avarice, ambition and vain glory.

"Yet the following contrast is so striking and impressive, that I flatter myself it may rouse the most lethargic, before it be too late :—

"The companions of military glory, are—

Wars,
Armies,
Immorality,
Vice,
Prodigality,
Battles,
Human Slaughter,
Exactions,
Public Debts,
Embargoes,
Penury,
Famine,
Pestilence,
Widows and Orphans.

"The attendants on pacific policy, are—

Security,
Agriculture,
Religion,
Virtue,
Economy,
Ease and Content,
Domestic Security,
Taxes on Luxury,
An overflowing Treasury,
Commerce,
Riches,
Abundance,
Health,
A smiling Progeny.

"This contrast is neither strained nor affected; it is drawn from nature, and does not exhibit an hundredth part of the heart-rending horrors of war, nor the divine blessings and tranquil enjoyments of peace. Of these truths we have abundant proofs in our own times, and in our country; with the good and the ill before them, I implore heaven so to direct the councils of the country, as long, very long to save it from the SCOURGE of nations; and I will close these reflections with an applicable quotation from the writing, of the sage, the patriot, and the Christian, John Dickinson, a citizen as eminent for wisdom as he was conspicuous for private and social virtues.

"'It is a mournful but instructive study to read the history of mankind. There we see their follies and their vices depicted at full length, accompanied by their miserable attendants. The prominent feature is an aptitude to plunge into war—

For man, too haughty in a prosperous state
Is blind, and heedless to his future fate.

"'A child may set fire to a house, but a whole city may not be able to prevent the conflagration from burning the buildings in every street to the ground. All nations rush forward to the effusion of their own blood, and voluntarily pay the penalties of their obstinate fierceness.'"

Such are the reflections and such the testimony of a man, whose life has been devoted to military pursuits, and who has had a fair opportunity to form an estimate of the advantages and disadvantages of war. Some perhaps will question the correctness of his motives in publishing his Memoirs; but with

these I have nothing to do. Disappointment, adversity, and what he denominates "persecution," may have led him to reflect on the unprofitable and baneful character of wars in general; but from whatever causes his present views may have resulted, his reflections appear to be just, and his testimony is an important document. It deserves a place in the Christian Disciple because it is adapted to promote an object which should be near the heart of every Christian—*the abolition of war.*

The General very justly observes, that his "contrast does not exhibit an hundredth part of the heart-rending horrors of war, nor the divine blessings and tranquil enjoyments of peace;" but if the evils on the one hand and the blessings on the other, were no greater in reality than they appear to be in his picture, still, to abolish war and establish peace, is an object which will warrant the most fervent and energetic exertions. To accomplish the object, nothing more is needful than the *cordial consent of mankind.* But to obtain or produce this consent, much labour on the part of Christians is necessary; and also the smiles of that God who gives success to benevolent efforts, and without whose blessing all efforts are vain.

REMARKS ON CATECHISING.

Mr. Editor,

I offer a few remarks for the Disciple, on a subject which appears to be thought of little importance by some, and by many to be regarded in an erroneous light.

The method of instruction by catechisms, appears to have been more used in the days of our fathers than it is at present. Since we have ceased to think them infallible, very many have also ceased to think them useful. But if they are not so useful as they were once thought,—though they may not do every thing in the way of religion and salvation, still they may be admirable manuals to assist parents and teachers in giving early and lasting impressions of religious truth. The minds and memories of children must be in some way exercised; the catechism affords them good exercise. It also affords them convenient employment on the sabbath, a day which is likely to pass heavily with them. It may not perhaps, in either of these respects, be superior to the employment of committing to memory hymns, or passages from the scriptures; but it has this advantage over them, that it is made more animated by the alternation of question and answer, and offers opportunity, by suggesting other questions, of additional instruction and valuable observations.

It appears to me therefore, that this method of conveying religious knowledge, if discreetly conducted, will be found to possess many advantages. To conduct it thus discreetly is no easy task; as indeed no part of the business of education is

easy, where we resolve to be successful. It is easy to give commands, and to make a child commit to memory and recite the passages we assign. But this is doing little; and if this were all, it would be of small consequence whether it were in a known, or an unknown tongue. The difficulty is, and the only real advantage is, to make him understand, and feel the truths, and above all to practise upon them. This is really the object of catechising, no less than of other religious instruction; and if we do not accomplish this, to what purpose have we laboured? Yet how frequently is it conducted, as if not this, but something else were the object. It has been carried on like those studies of the school room, which are intended for nothing but the discipline of the mind; and children have learned the answers, as they learn their lessons in grammar—just to repeat, and think no more of them till called to repeat them again. So that although taught on the Sabbath, it has proved no more a *religious* exercise, than the lessons of the Monday. It is true, this is not universally the case: There are parents who have taught it with the most encouraging success as a *religious* work; that is, they not only make their children recite, but understand it; they explain it to them; they put question after question concerning what they have repeated, till they find that all is clear to them; and then they enforce the duty of keeping in mind the truths they learn, and applying them to their own conduct. Thus they impart a great deal of knowledge which the catechisms does not contain; they adapt the whole to the present situation, circumstances, duties, and temptations of the learners, and cause them to become Christians in action and disposition, as well as by word of mouth. They prevent their learning mere words and sentences; they turn their attention to the ideas, and guide them in adopting these principles and feelings for their own.

This seems to be the only proper and useful method of conducting this exercise. It is, as was observed above, a task of some difficulty, which not every one is qualified perfectly to perform. Yet it ought not for that reason to be neglected. Every one can do something, and every one should do his best. Nothing good is accomplished without labour; and the good which might result from this, when even most imperfectly performed, is so great as to encourage all in making the attempt. Especially we could wish that mothers, with whom the first years of life are so constantly spent, and whose affectionate influence might avail so much, would conscientiously make this a regular object of their cares. We know not how the leisure hours of the Sabbath could be more pleasantly or profitably employed, than in giving to the offspring of their love those sentiments and principles, which are to be their happiness in life and their glory forever; or what employment could be more grateful to a thinking, and affectionate mother, than that of forming the Christian character in those for

whom she is most interested. In this work a good catechism will greatly assist, by reminding her on what points to give instruction, and affording an opportunity of doing it.

If these remarks upon the design and method of catechetical instruction be just, then in order that compendiums of this sort may be used to advantage, two things are necessary: First, that they be simple in their manner, containing no language which is not level to the comprehension of children. Our object is to fill their minds with ideas suitable to their age, and to mould their hearts to the upright and pure feelings of the gospel. This can only be done by addressing them in words of which they know the signification. It may be sometimes well, we acknowledge, to put into their memories sentences which they know not now, but may know hereafter, and instructions which may be of value in their riper years, though they can now neither understand nor use them. Yet certainly, where we wish to give them a right character *during the period* of education, our lessons should be principally applicable to that period; and any books containing what they can only use after they have come to the age of man, do something to defeat our express design, because they unavoidably encourage the pernicious habit of reading without attention to the meaning of what is read. Children should not be put into the same class of learners with men; and if we use a catechism of unintelligible language, we appear to merit the reproof of St. Paul to his gifted Corinthian brethren, who preached to the congregation in unknown tongues; except, says he, ye utter words easy to be understood, how shall it be known what is spoken? If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh will be a barbarian unto me.*

A second thing of equal importance with simplicity of language, is, simplicity in the truths contained. There should be none but those which are readily understood, or easily explained. There are ideas as well as words, which belong to men only, and with which children have no concern; even the apostle has intimated that there is in religion a strong meat fitted only to men, and a milk which is to be reserved for babes.† To the young, belong the first principles; there are here, as in every thing else, what must be deferred to riper years, for this plain reason, that they cannot be sooner understood, or applied to any use. We do not suppose that even men can understand all the truths of religion, if you mean by understanding, a complete comprehension of them. Very many we cannot pretend to find out to perfection. But the motives which should influence us, and the laws which should govern us, we may understand, and so may the youngest, so far as to do what the Lord requireth of them, and walk in the way everlasting. And we conceive that when we have attained this, we have attained the whole ob-

* 1 Cor. xiv. 9, 11.

† 1 Cor. iii. 2. Heb. v. 12, 14.

ject of religious education. We would have catechisms aim at this; we would have parents, tutors, ministers, aim at this. It will be time enough to teach our children the disputed theology of controversy, when we have done all in our power to make them good.

We cannot think it necessary that every catechism should contain a complete system of divinity; so that he who studies it should be thereby made perfect in all the technical phraseology of a sect, or even in every thing which is true in religion. That may be excellent for instruction, which is only partial, and contains only the truths which are adapted to the present situation and immediate wants of the learner. If we can succeed in making *one* important truth felt, and carried into practice, we certainly do far more for religion, than if we hastily put into the memory only, all the truths, both natural and revealed, which are within the reach of the human understanding. We think it therefore of more pressing importance to instill practical sentiments and devotional feelings, than to initiate into the doctrines. The former, young persons can use; the latter, they cannot. And I should object to the latter, not only for this reason, but also because I should doubt whether I had any right with respect to points on which Christians are divided, to teach my opinions with positive authority; I should consider that by so doing I virtually bound the consciences of those over whose infant minds I had influence, and took from them all power of future free enquiry; while after all, I might be in the wrong, and my favourite dogmas prove to be no more than the hay and stubble which, in my weakness and ignorance, I had been foolishly building on the foundation of the gospel. I would therefore confine myself to practical catechisms; to those which teach the clear, unquestioned truths of revelation, and the duties which we owe to God, to Jesus, to ourselves, and to one another,—which contain the rules of godliness, and instruct us how to guard the issues of life. Here, there is no doubt, no hesitation; here, we *know* that we do right; in this course we *cannot* be mistaken; all is safe, and we believe will be safe forever, if we can make our children pious, devout, benevolent, self-governed, and possessors of all the Christian graces. To make them such, will not perplex their understandings, or harass their spirits, or subject them to doubtful disputations; it is a plain and straight path, it is a pleasant and peaceful one. If we make them such, no matter by what great man's name they are called,—they will deserve that of Christ, and while their lights thus shine, all will see their good works, and acknowledge that they have been with Jesus.

Before I conclude I wish to repeat the remark, that not the best of books will accomplish the intended design by their own virtue, or at all supersede the necessity of a great deal of private instruction and watchfulness on the part of teachers. We must regard them as designed to assist and regulate our

labours; as designed rather to give us an opportunity to converse on religious things, and explain, and enforce them, and show their practical application, than as being of themselves sufficient to supply children with complete instruction. Children cannot know that they are to apply to their conduct what they read, till they are taught to do so; and *then* they will not know how to do it advantageously, without continual direction and assistance. This assistance and direction must be principally yielded them by their parents, who are much with them, and can watch over them, and are acquainted with their dispositions and characters. If neglected by parents, it cannot be thoroughly done, because none others have the same opportunities to apply directly to their thoughts, temper and conduct, the lessons of the day. This requires an intimate acquaintance, and familiar intercourse, which belong only to members of the same household. And if parents would use this intimacy and familiarity, to mould the hearts and characters of their children after the fashion of the lessons they have learned, the effects, we are perfectly convinced, would be immediately conspicuous and incalculably happy.

NOTE.

The writer of this article is entitled to thanks for his pertinent and judicious "Remarks." On the plan which he has recommended, the benefits of catechising will not be confined to the children who may be thus instructed; the parents will, in several respects, share with their offspring. This the author of the Remarks is capable of illustrating, and we hope he will do it in a future Number. The subject is of great importance. EDITOR.

JEMIMA WILKINSON.

"EXTRACT from a Journal of a tour to Niagara Falls, &c. in the spring and summer of 1812.

"*June 9th.* At 5 o'clock on Tuesday morning, I set out with Mr. ——, in a single horse waggon, for the town of Jerusalem, (about 23 miles southeast of Canandaigua,) in which is the residence of Jemima Wilkinson. We were provided with an introductory letter by Mr. ——, which was addressed to the Universal Friend;—we were told that she acknowledges no other name. So bad was the road, which is for several miles through the woods, where the path is hardly perceptible, that we did not reach the house till after 12 o'clock. It was by far the best house we had seen since we left Canandaigua; but the reverend lady is nevertheless about to remove to a much better one, which is now finishing. As we did not find the Friend at home, we walked to the top of the hill on which the new house stands, and found it to be spacious and elegant. It is three stories high, and has six rooms on the floor. The groves and forests around, and the whole scenery of the neighbour-

hood, are uncommonly beautiful, and fit to nourish the enthusiasm of its inhabitants. Upon perceiving the return of the carriage of the Friend, we again went to her house; and were surprised to find at the door, a coach which would not disgrace by its appearance a rich citizen, with a golden star on each side, and with the letters U. ✝ F. separated by a cross, with a star above, on the back. Notwithstanding the lady had received our letter as soon as she came home, we were suffered to wait in her kitchen three quarters of an hour, without any offer of refreshment, before we were admitted to an audience.

"At last her prime minister appeared to conduct us into her presence. Her name is Rachel Mellen; she is from Pennsylvania, and has yielded a considerable fortune to the use of the Friend. When I saw Jemima Wilkinson, I was at first impressed with the idea that I saw a man; for her stature is large, her face full and without feminine fairness, and her dress masculine. She wore a loose black gown, which was open before, and wrapped round her, the back of which was ornamented in the manner of a clergyman's gown, and she had on a black cravat, beneath which appeared a white one, whose ends hung over her bosom, like ministerial bands. Her head had no covering, and her hair was combed back, and curled at the ends. She rose to meet us, and shook hands with us. As soon as we were seated, I observed that the end of our visit was to gratify our curiosity, and obtain such information as she would give us as to the peculiarities of her religious tenets, and her modes of worship. She took no notice of my implied inquiry; but our conversation was for a time upon unimportant subjects. She replied however to several questions as to her opinions on particular subjects of theology with sufficient verbosity, with a confused mass of scriptural quotations, and almost always with obscurity, which sometimes was impenetrable. Her command of the contents of the bible, and her readiness in the use of scriptural language were surprising. She used few expressions which could not be found in the sacred books. When we pressed her too closely, her refuge was declamation, which continued till our patience was exhausted, and the object of our enquiry lost. Her claims to a divine commission, which were not openly stated, but clearly implied to us, it was particularly difficult to induce her to defend. She appeared somewhat offended when I told her, that I knew of no other test of divine authority but miraculous power; nor would she explain to me how I might detect imposition. But she said to me, that no one should presume to take the office of a minister of religion without being convinced that he was called by inspiration to its duties, and that the service which was for lucre was of no value. I was rather disgusted with the common-place rant of enthusiasts which she made use of on this topic; especially as she displayed on other subjects rather uncommon ingenuity. I

could not discover that her opinions differed from those of the Quakers, except that she assumed for herself the honour of a divine appointment,—for what special purpose I heard not. Of the character of this woman I thought I had obtained sufficient knowledge, and this was my principal purpose in visiting her. Like most of the false pretenders to religious superiority, I believe she makes her claims to uncommon inspiration in sincerity. But I am satisfied she is neither impeccable nor immaculate. She is ambitious and selfish. She has not thought it unworthy of her character to amass a large fortune by the donations of her followers; and she is not ashamed to spend it in the indulgence of her pride and luxurious appetites. She keeps her carriage among followers who can hardly earn their subsistence; she can see from her great palace no dwellings but log houses; and the food which supplies her table is such as I presume those around her seldom taste. Her natural disposition I believe to be passionate, tyrannical and overbearing; and her worst feelings have been nurtured by the foppery of the attentions she has received, and the eminence to which she has raised herself. Her mental powers are vigorous. She has acuteness and cunning, and must be skilled in human nature, to have gained such an ascendancy over so many minds. I was astonished at the dexterity with which she evaded our questions, and at the same time endeavoured to entrap us. The mixture of sincere regard to the forms and even in some degree to the realities of religion, and of assumed sanctity, which appeared in her deportment and conversation, tended to produce in my own mind some momentary doubts of the justice of my views of her character; and I do not wonder that such imposing manners, and such artfully supported pretensions, should produce upon those who are weak in intellect, and inclined to superstition, submission to her as a leader, and devotion to her as a religious guide. Her adherents, who have been drawn from various parts of the United States to this spot, that they might be united in society and neighbourhood, are, if I may trust to the information of those who live near them, of this character; and they are not estimable for their industry or attention to business. They do not at present exceed one hundred in number, and they are not increasing. Their enthusiasm was perhaps excited by the love of novelty, and the submission which they voluntarily made, will not probably be imitated by their children."

THE EDITOR'S APOLOGY.

WHILE conducting the Christian Disciple, the Editor has received various intimations relating to the real or supposed defects of the work—most of which have been made with apparent friendship and candour.

Some have suggested that

there is a severity of remark indulged in the work which is inconsistent with "*speaking the truth in love.*" Others complain that it is deficient in *spirit*, too cautious and forbearing. Others that it contains too much on the subject of Bible Societies —too much against war and in favour of peace—too much on candour and benevolence.

The Editor has not such an opinion of himself as to suppose that the work has been conducted in a *faultless* manner. He can only say that he has aimed to do good and not to do mischief. But if he might judge of the character of the work from the contrast in the objections which have come to his knowledge, there would be ground to hope that the objections might cancel each other and truth be found between them. He has long been aware of the impossibility of pleasing every body, and of the importance of aiming to please HIM who cannot judge amiss.

It ought to be considered by all that the title of the work is the "Christian Disciple"—its motto, "*Speaking the truth in love;*" and that the spirit of the work should accord with the title and motto. It should also be considered that, by the influence of education and other causes, the readers of the work are possessed of different tastes, prejudices and opinions, and that of course they will feel and judge very differently in regard to the same articles. Among the subscribers for the Disciple there are men of opposite opinions on several controverted subjects—men too, perhaps, of equal piety and goodness; and is it not better to endeavour to promote love and good will between these different classes of Christians, than to be perpetually wounding the feelings of the one to gratify the feelings of the other, and thus excite a spirit of hostility and alienation?

There are already too many people in our world to whom scarcely any thing is interesting but war of some kind or other. To many, a news-paper, however well it may be conducted, is uninteresting, except in a time of war, either between different nations or different parties. The paper may be filled with very *useful* articles, but if it has nothing of war in it, it will be pronounced dry, barren and dull. Would it be proper on this account to endeavour to keep alive a spirit of hostility among men, for the sake of rendering newspapers more interesting to readers, or more productive to Editors?

It is unquestionably true that in the present state of society the spirit of party and war will command *more readers* and *more money*, than the spirit of love and peace. But is not this a proof that things are not as they should be, that the public taste is depraved, and ought to be corrected? It is hoped that the time will come when the partizans and promoters of war and dissension among Christians, will not be regarded as their best friends and benefactors; and when it will be understood that the more there is of the spirit of party and uncharitableness in a periodical work, the more bewildering it is both to the writers and the readers;

the more pernicious in its consequences, and the less entitled to the character of a *religious* or a *Christian* publication.

It will perhaps be said, that, as others maintain a perpetual warfare, the Christian Disciple may at least *fight in self defence.* It may indeed "fight the good fight of faith;" it may "bless them that curse," and try to "overcome evil with good:" but it should never be so "overcome of evil" as to "render evil for evil or reviling for reviling." If others will fight, and calumniate, to support or propagate their opinions, let them have the credit of *fighting* without an *enemy.* They will perhaps the sooner come to their senses, and be convinced, that war and dissension, clamor and reviling, are not on the whole such honourable employments, or so accordant with the Christian temper, as they have imagined.

The Editor of the Disciple has no inclination to sacrifice truth to please men; nor can he consent to sacrifice Christian charity for the sake of rendering his work more popular or more lucrative. While he views with astonishment the endless diversity of opinions among professing Christians, he sees, or thinks he sees, both good men and bad men in all the denominations with which he has had opportunity to be acquainted; shall he then adopt the practice of dealing in *wholesale* censure? The good, of all denominations, he would treat with respect, forbearing to reproach them on account of what he believes to be erroneous in their opinions, remembering that he also is in the flesh, and that he needs both the candour of men and the mercy of the Lord.

HYMN TO PEACE.

By the late RICHARD ALSOP, *Esq.*

HAIL, thou bright celestial form,
Soft descending from above,
Calming discord's furious storm,
Child of mercy, child of love!

While as yet with guilt unstain'd
Man through Eden happy stray'd,
Peace, the seraph, sole remain'd,
Guardian of its blissful shade;
When from duty's path declin'd,
Him the tempter lur'd astray,
Angel guards their charge resign'd,
Weeping, sped to heaven their way.
Hail, &c.

But when earth's wide regions o'er
Far the deluge flood was hurl'd,
While the ark the patriarch bore
'Midst the ruins of the world,
Thou commission'd from on high,
Didst repress the raging wave,
Arch'd the rainbow o'er the sky,
To the dove the olive gave.
Hail, &c.

When amidst exulting heav'n
Loud hosannah's hail'd the birth
Of a Prince and Saviour, giv'n
To redeem the sons of earth,
Thou receiv'dst the Almighty word—
'Go, o'er Bethlem fix the star,
Bid the nations sheathe the sword
Through remotest realms afar.'
Hail, &c.

Long has war's unsparing hand
Strew'd the bloody fields with dead,

And through every Christian land
Want, dismay and sorrow spread.
Now the clouds of sorow flee,
Wars and fierce contentions cease,
We, in choral hymn to thee,
Hail thy coming, heavenly peace!

Hail thou bright celestial form,
Soft descending from above,
Calming discord's furious storm,
Child of mercy, child of love!
Written, Feb. 26th, 1815.

INTELLIGENCE.

BIBLE IN CHINESE.

From the Religious Remembrancer.

Extract of a letter from the Rev. Rob't. Morrison, to a gentleman in Philadelphia, dated

CANTON, (CHINA,) Feb. 10, 1817.

MY DEAR SIR,

As you and the friends of the Bible in America have subscribed so liberally towards the translating it into Chinese, printing and circulating it, I beg to submit to you the state of our finances.

Public property possessed and received in 1816,	11,239 25
Disbursements at the Canton station,	9,622 50
Balance	£2,916 75

I am authorized to draw further

On the B. & F. Bible Society,	267:7:4
On the Tract Society of London,	500
	£767:7:4

Mr. Milne, at Malacca, is poorly in health, but he is progressing in his Missionary labours. The school is flourishing. The Press is employed, and he endeavours to preach the Gospel to the heathen. He is a man of a right spirit. O that his life may be long continued!

The Chinese, who prints his Magazine in Malacca, has made a profession of faith and has been baptised.

Yours, &c. ROB'T. MORRISON.

EDUCATION IN HAYTI.

Extract of a letter from Mr. Thomas Bosworth, to the Editor of the Christian Herald, dated

PORT-AU-PRINCE, July 2, 1817.

DEAR SIR,

I EMBRACE the earliest opportunity of sending you a few tracts in the French and Spanish languages, and also to inform you of my safe arrival at this place, and the kind reception I have met with from the President, who had expressed his intention of having Schools established as soon as possible in every part of his dominions. He also gives me reason to hope, that in a few months I shall have a school in this place of *five hundred* children, for which he will cause a house to be built for me without delay, when materials can be procured; the great *want* of which we have to lament at present.

The President appeared much delighted with the object of my mission, as also with the present of 150 Bibles from the New-York Bible Society. At present, the Bible Society here, which was set on foot by Mr. Grellet, (of New-York,) and others, is in an inactive state: but I hope before long it will be otherwise. Very few *here* can *read*, and a less number have the *word of God in their possession*. Ignorance and superstition are chains, by which Satan holds millions in captivity. In proportion as the cause of education advances, and prepares the mind for religious instruction, we may hope to see the Day-Star, arising in the hearts of the benighted children of men, and giving them a true *knowledge* of salvation by Jesus Christ. The Methodist Missionaries meet with no outward opposition; and the people flock to hear them preach. There appears to be a considerable anxiety in the natives for instruction, and *many wish to have* the Bible. I remember seeing an article in the Constitution of your Bible Society, providing for the supply of Bibles for vessels leaving the port of New-York; but am sorry to inform you, that in the vessel by which I came, we had not one among the sailors.

BENEFIT OF CHRISTIAN INSTRUCTION.

WITH what success, under the divine blessing, Christian instruction may be given to African Slaves, is shown in the following anecdote. A gentleman walking one day among his plantations, perceived some peas growing between the canes, that were quite ripe. Knowing that the slaves were short of food, from the little time which they were allowed for the cultivation of their patches of land, he called to one of them who was near him, and asked him why he did not take those peas. "They are not mine," answered the black. "O, fellow," replied the master, in reference to the known propensity of these people, "every thing is yours that you can lay your hands on!" "O, Massa, (rejoined the slave) Negro dat pray, no thieve!" The planter was struck with astonishment. "What have I been about, (exclaimed he) not to let the Missionaries come upon my estate!" He immediately sat down and wrote a note to a Missionary who resided in the neighbourhood, desiring him to come and preach to his Negroes whenever he pleased.—*Christothe Recorder.*

INDIAN COUNCIL.

AT Fort Hawkins, in July, there was held a meeting of the Creeks to the amount of fourteen or fifteen hundred. It is said that the United States' Agent had so much influence with the council as "to prevail on them to abrogate their ancient law of retaliation, which permitted a murder to be satisfied by taking the life of a relation of the murderer, if the principal could not be found; and have thus forbidden the practice of indiscriminate revenge. On this point they have passed a written law."

Let Christian rulers now be so wise and condescending as to imitate the example of these savage chiefs—let them but abrogate all their own laws and usages which are as unjust as killing the innocent for the crimes of the guilty, and the attempt to abolish war will no longer be regarded as chimerical. For not a single instance of public war between Christian nations can be named, which has been conducted on any better principle than that which the Indians have agreed to relinquish. Shall it be said that the chiefs of Christian nations are more obstinate in their adherence to savage principles and customs, than savages themselves!

PETZELIANS.

"IN Austria a sect called Petzelians has started up to sacrifice men to purify others from sin. In Passion Week several men were thus murdered—and on Good Friday, a virgin, aged thirteen, was also butchered in a similar manner. Petzel, the founder, and 86 of his followers have been arrested and will be tried."

This article "from a London paper of May 1st," has appeared in the N. J. C. Repository, p. 162. It is indeed a shocking account, and will be so regarded by all our readers. But had this mode of offering human sacrifices been popular in Christendom for one thousand years, Christians would have submitted to it at this day as readily, and with as little reflection or remorse, as they now sacrifice men on the altar of military ambition; and had the latter custom been of as recent origin as the Petzelian sacrifices, it would probably and justly have been regarded with far greater horror.

LAMENTABLE INCONSISTENCY, OR FREE SLAVES.

THE Farmer's Cabinet has published from the Albany Gazette, the following cross readings collated from southern papers—'Where liberty is, there is my country'—'Just landed and for sale 500 healthy negroes'—'Liberty, equality, and the rights of man'—'Upwards of 200 negroes for sale at auction'—'Gut off the ears of the black rascal and give him 50 lashes!'—'The sons of Columbia will never be slaves'—'To be sold on my plantation 10 or 15 families of blacks; they will be sold separately or together, as may best suit the purchasers'—'America is the only *free* country on earth'—'The slave trade in Europe has been entirely abolished.'

Let the fathers and mothers in New-England seriously reflect on the facts alluded to in this article; let them consider that this traffic in human flesh is still carried on in this land of

liberty; let them also consider how they would feel should they experience such a reverse of condition as to read in the news-papers advertisements for the sale of themselves and their children, either "separately or together as may best suit the purchasers;" then say whether in such a case they would boast of living under a free government or in a land of equal rights,—and whether no better name than fanaticism is applicable to the conduct of men, who feel for the southern slaves, and are disposed to do something to effect their emancipation.

Is there not a shocking and criminal insensibility generally indulged in our country respecting the condition of the slaves? Let us look for one moment on some expressions which were written by Mr. Monroe in his late answer to an address from the committee of the town of Providence —"Every where, says the President, in our country the reflecting mind cannot fail to observe the blessings of a free government. Living under a constitution which secures equal civil, religious, and political rights to all, it is a great consolation in administering it, that the people have formed so just an estimate of its value, and from rational conviction and not from blind prejudices, are sincerely devoted to its preservation."

In quoting this passage no desire is entertained to reproach the President; but we most sincerely wish to lead people to reflect on the manner in which the degraded condition of more than a million of blacks is entirely overlooked in speaking of our "free government" and the equal rights of *all* our fellow citizens. The President is not alone in this inconsistency. He is supported by the language and the conduct of a large majority of the writers and speakers of the present day. But in what sense is our government *free*, while nearly a sixth part of the whole population of our country are *slaves*, and liable to be sold at auction to the highest bidder? Does a free government mean one which insures to the people the rights of freemen? Or does it mean a government which is free to authorize one class of its subjects to enslave and make merchandize of another?

MEETING OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

London, May 7, 1817.

The Report briefly mentioned the flourishing state of the Society, and its rapid extension through the world. The spirit of peace had poured on the world a rich abundance of moral and intellectual blessings. Christian knowledge is now confined to no country: the African and the Asiatic —the Hottentot and the Hindoo, are enabled to trace the mind of God in the pages of Scripture, and rejoice in there contemplating a sublimer revelation than in sun, moon, and stars. The crescent of Mahomet sinks before the rising beams of Christianity; a Mahometan aged 40 had learned to read, purposely that he might read the Scriptures. The first bible sold in Africa was to a Hottentot. An African said of the Scriptures, "These are the weapons that will conquer Africa—they have conquered me." The Report stated the formation of various Bible Societies at home and abroad, particularly in Russia, Sweden, Norway, Denmark, &c. and even among the Catholics, thousands of whom now read the Bible: also in the East and West Indies, America, and Africa, where a Hottentot of 50 years of age learned to read that he might read the Bible. The Report concluded with giving thanks to God for a disposition to encourage the distribution of the Scriptures, and imploring the Divine blessing on its exertions.

The Report, together with the whole proceedings of this meeting, were replete with the most lively interest, and equally encouraging with those of any former Anniversary; but as we expect to be enabled to furnish our readers with a detailed account in our next Number, we shall for the present confine ourselves to a few of the most prominent facts stated in the Report.

The object of the Society is increasingly felt and promoted in every quarter of the globe, and new fields are continually opening for the dispensation of its bounty, by encouraging the establishment of Societies for perpetuating the distribution of the Holy Scriptures, by granting to them pecuniary aid at their establishment,

and in the progress of printing large editions of the Holy Scriptures — Among the Roman Catholics upon the continent large impressions of the New Testament have been circulated at the charge of the Society, as well as to Protestants situated in Catholic countries, which have been attended with the most beneficial results.

The Auxiliary Societies in the United Kingdom, although much increased in number, continue their operations with vigour, and, notwithstanding the past year has been one of peculiar distress, they have contributed to the Parent Institution no less than 52,027*l.* 9*s.* 8*d.*; (upwards of 231,000 dollars) and as their local wants become supplied with the Holy Scriptures, they progressively allot a considerable portion of those contributions to the general purposes of the Parent Institution, without requiring any return in Bibles and Testaments, thereby enabling them to promote more extensively the printing and circulation of the Holy Scriptures in countries destitute of the Word of Life.—The sum of 21,954*l.* 7*s.* 6*d.* has been received during the past year for Bibles and Testaments. The total *net* receipts was 84,040*l.* 17*s.* 4*d.* (upwards of 374,000 dollars) and the net expenditure 89,230*l.* 9*s.* 9*d.* (almost 400,000 dollars.)

The total number of Bibles issued during the year, ending the 31st March last, was 92,289, and of Testaments 100,782; making the whole number issued by the Society exceed A MILLION AND THREE QUARTERS of copies of the Holy Scriptures.

Dr. Thorpe, of Dublin, mentioned a noted criminal lately executed in Ireland, who had never seen a Bible till he saw it in his cell a little before his execution; then laying his hand upon it he said, "Had I possessed a copy of this book ten years ago, I had not been here:" and he spent the last minutes of his life in advising the spectators around him to procure a Bible, and to search diligently its contents. He stated that a desire to read the Scriptures was much on the increase among the Roman Catholics of Ireland, yet there were thousands of them who had not seen a Bible.

Rev. Mr. Patterson, from Russia, stated, that fifteen millions of Bibles were wanted for the Russian Empire. Formerly 2000 annually were thought enough: now 200,000 were not half enough. The great and good Alexander, besides the 10,000 rubles which he annually subscribes, has given a palace and gardens for the use of the Society, and now promises to furnish both.

NOBLE BENEFICENCE.

THE Paris papers of Monday record a noble act of the Emperor of Russia: A German Clergyman at St. Petersburg had procured a subscription of 3000 rubles for the distressed inhabitants of the Swiss Canton of Glaris, whose wretchedness is extreme. The list of subscribers being shown to the Emperor, he enrolled himself among them for the sum of 100,000 rubles; inscribing his name with his own hand, as if to shew the cordiality of the deed, and ordering that the money should be paid immediately. This contribution is from his own purse; there is no fund in Russia, out of which it can be paid, without affecting him. The amount is about 22,500*l.*—*London paper.*

Count Romanzoff, a Russian nobleman, no less distinguished for his eminent talents than his great wealth, has lately undertaken several most patriotic projects, for the instruction and improvement of his countrymen. He has built four churches upon his estates for different sects of Christians; he has also, at his own expense, engaged and sent a vessel round the world on a voyage of discovery; he is also about to establish some schools on the recently discovered system of education, for the direction of which he has sent for a competent English instructer.—*ib.*

At the anniversary meeting, a short time since, of the "British and Foreign *School* Society," it appeared in the course of a most interesting report which was read of the progress, which the system is making in all countries, that the late philanthropist, Mr. Reynolds, had transmitted to the society the noble donation of £3000; and that the patriotic Mr. Owen, of Lanark, had also given £1000 to for-

ward the exertions of the Society for the benefit of a rising generation.—*ib.*

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society acknowledges the receipt of 1332 dollars 15 cents during the month of July. The following clergymen have been made members for life by the payment of 30 dollars each, contributed generally by the ladies of their respective Societies.

Rev. Charles H. Wharton, D. D. rector of St. Mary's Church, Burlington, N. J.; Rev John Keep, of Blandford; the Rev. Thomas Lyell, New-York, a director for life, $150; Rev. Dr. Hezekiah Ripley, Green Farms; Rev. Noah Porter, Farmington, Con.; Rev. John Mason Duncan, Baltimore; Rev. Bennet Tyler, Southbury, Con.; Rev. Samuel Shepherd, Lenox, Mass.; Rev. John Smith, Cooperstown, N. Y.; Rev. Samuel Willard, of Deerfield; Rev. Dr. Joseph Strong, Norwich, Con.; Dr. John R. B. Rogers, New-York; J. B. Laurence, Salem, Mass.; Robert Hartshorn, of New-Jersey.

Donations to the Biblical Library.

By Mr. *Z. S. Barstow*, of Hamilton College—A Dutch Bible, 2 vols. 12mo. with cuts, and Psalms set to music. Amsterdam, 1778.

THE "SOCIETY FOR THE PROMOTION OF THEOLOGICAL EDUCATION IN HARVARD UNIVERSITY"

Held their anniversary at the Athenæum, in Boston, August 26th, the day preceding Commencement; when the following gentlemen were unanimously elected as officers for the ensuing year.

President.

Rev. John T. Kirkland, DD. LL. D.

Vice-Presidents.

Samuel Parkman, Esq.
Hon. Israel Thornkike, and
Hon. Peter C. Brooks.

Rev. Francis Parkman, *Rec. Sec'ry.*
Rev. Nath'l. L Frothingham, *Cor. do.*
Jonathan Phillips, Esq. *Treasurer.*
James Savage, Esq. *Vice-Treasurer.*

Directors.

Rev. Dr. Porter, William Sullivan,
Hon. Joseph Story, Joseph Hurd,
Hon D'l. A. White, James Perkins,
Rev. Dr. Popkin, John Howe, and
Phinehas Upham, Esq'rs.

Auditors.

Thomas Wigglesworth,
Samuel May, and Israel Munson, Esq's.

Trustees.

Hon. Benjamin Pickman,
Hon. William Prescott,
Hon. James Lloyd,
Hon. Josiah Quincy, and
Andrew Ritchie, Esq.

The annual Report of the Directors, embracing the state of the funds, the number of theological students, the system of instruction and discipline, and the general progress made in the objects of the society, opened a very pleasing and encouraging prospect to the friends of the Institution.

After the business of the meeting was transacted, the society proceeded to the New South Church, where prayers were offered by the Rev. President Kirkland, and a very judicious and appropriate discourse was delivered by Rev. Dr. Porter, of Roxbury, on the design and excellence of the Christian Ministry, as a means of religious instruction. Amos ii 11.—"And I raised up of your sons for prophets, and of your young men for Nazarites." A collection was afterwards made in aid of the funds of the Society.

We have much reason to congratulate the friends of religion and of an enlightened ministry on the patronage, already given to this important institution; and on the increased advantages it affords to the pursuit of theological studies in the University.

COLONIZATION OF FREE BLACKS.

A meeting of the citizens of Philadelphia was held on the 6th of August, 1817, at the State House, for the purpose of further considering the expediency of forming an Association, Auxiliary to "the American Society for Colonizing the Free People of Colour of the United States," when

The Right Rev. William White, was chosen Chairman, and William Meredith, Secretary

The proceedings of a former meeting, held on the 23d of July last, and the address of the Hon. Bushrod Washington, President of "the American Colonizing Society," to the People of the United States, having been read—

Mr. Ralston stated, that Elias B.

Caldwell, Esq. the Secretary of that Society, was present, and might probably be able to give explanations and information, useful to the deliberations of this meeting. Mr. Caldwell, being requested, addressed the meeting, and took a full and satisfactory view of the plan of the Society, and of the reasonable probability of its success.

Several Reverend Gentlemen of different denominations, and others, expressed their sentiments cogently and eloquently, in favour of a zealous and cordial co-operation with "the American Society," towards the accomplishment of their design; and the meeting came to a Resolution to form themselves into a Society, to be called "The Philadelphia Society, Auxiliary to the American Society, for Colonizing the Free People of Colour of the United States." A committee consisting of the Chairman and Secretary of this meeting, Mr. Jonah Thompson, the Rev. Dr. Staughton, and Robert Ralston, and John Connelly, Esquires, were appointed to draught a Constitution, to be submitted for consideration at the next meeting, and an adjournment was then carried to Tuesday the 12th, at 4 P. M. at the State House.

At a meeting of the Maryland Auxiliary Society for Colonizing the Free People of Colour of the United States, held in the first Presbyterian Church in Baltimore, on the 4th of August, the following officers were elected, who, agreeably to the constitution, form the Board of Managers:

President—Col John Edgar Howard

Vice-Presidents—Gen. Robert Goodloe Harper, Gen. William Winder, Hon. Chief Justice Brice.

Treasurer—Luke Tiernan.

Secretary—J. Cole.

Managers—The Rev. Dr. Inglis, Dr. M'Dowell, Philip E Thomas, John B. Morris, John S. Smith, Dr. John C. Smith, Talbot Jones.

From the Boston Recorder.

HORRORS OF SLAVERY.

MR. WILLIS,

THE insertion of the following in the Recorder, will oblige many of your readers; in particular J. K.

"In the year 1739, the celebrated George Whitfield, thought it his duty to address a letter from Georgia, to the inhabitants of Maryland, Virginia, and North and South Carolina. This letter was printed in the year above mentioned, and is in part as follows:

"As I lately passed through your provinces in my way hither, I was sensibly touched with a fellow-feeling for the miseries of the poor negroes. Whether it be lawful for Christians to buy slaves, and thereby encourage the nations from whom they are bought to be at perpetual war with each other, I shall not take upon me to determine. Sure I am it is sinful, when they have bought them, to use them as bad as though they were brutes, nay worse; and whatever particular exceptions there may be (as I would charitably hope there are some) I fear the generality of you, who own negroes, are liable to such a charge; for your slaves, I believe, work as hard, if not harder than the horses whereon you ride. These, after they have done their work, are fed and taken proper care of; but many negroes when wearied with labour in your plantations, have been obliged to grind their corn after their return home. Your dogs are caressed and fondled at your table; but your slaves, who are frequently styled dogs or beasts, have not an equal privilege. They are scarce permitted to pick up the crumbs which fall from their master's table. Not to mention what numbers have been given up to the inhuman usage of cruel taskmasters, who, by their unrelenting scourges have ploughed their backs, and made long furrows, *and at length brought them even unto death* When passing along I have viewed your plantations cleared and cultivated, many spacious houses built, and the owners of them faring sumptuously every day, my blood has frequently almost run cold within me, to consider how many of your slaves had neither convenient food to eat nor proper raiment to put on, notwithstanding most of the comforts you enjoy were solely owing to their indefatigable labours."—*History of Abolition of Slave Trade, by T. Clarkson.*

ORDINATION.

On the 11th June last, the Rev. Hart Talcott, was ordained to the pastoral charge of the first Church and Society in Killingworth, Con. The in-

troductory prayer was made by the Rev. John Elliot; a sermon on the *reciprocal duties of ministers and people* was delivered by the Rev. David D. Field, from 1 Thess. v. 12, 13.—"And we beseech you brethren, to know them which labour among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work's sake; and be at peace among yourselves." The Rev. Frederick W. Hotchkiss made the consecrating prayer; the Rev. William Lyman, D. D. gave the charge; the Rev. Aaron Dutton gave the right hand of fellowship; the Rev. Joseph Vail delivered an address to the Church and Society, and the Rev. David Selden made the concluding prayer.

OBITUARY.

Died in Boston, Francis C. Lowell, Esq. aged 42. He acquired the reputation of being one of the most useful men in the town.

In Holliston, Mrs. Mary, wife of Rev. J. Wheaton.

In Beverly, Mrs. Anna, wife of Hon. Israel Thorndike, of Boston.

In Ballstown, N. Y. Rev. Dr Bowden. Professor of Rhetoric in Columbia College.

In Watertown, Hon. Amos Bond.

In Keene, N. H. Hon. Ithamar Chase, aged 55.

In Charleston, S. C. Right Rev. Theodore Dehon, D. D. aged 41.

In Concord, N. H. Mary Chase—98.

NOTICE OF NOAH WORCESTER, ESQ.

Died at Hollis, N. H. Aug. 13th, Noah Worcester, Esq. aged nearly 82. He was a descendant of the first minister of Salisbury in this state, and the youngest son of the Rev. Francis Worcester, formerly a minister of Sandwich, Cape Cod. In that town he was born Oct. 4th, 1735. He removed to Hollis in 1753, or nearly that time, and was upwards of 60 years a member of the church in that place. In the time of the revolutionary war he received a commission of Justice of the Peace, and by successive appointments was continued in that office till his decease.

He had 16 children—7 by his first wife, four of whom are ministers of religion, and 9 by his surviving widow. He had about 70 grand children, and upwards of 30 great grand children.

His advantages for education in early life were inconsiderable. The powers of his mind however were naturally good, and were considerably improved by reading. He was blessed with a memory remarkably retentive, and this favour was continued to the close of life.

At middle age he was afflicted with hypochondria, and was subject to those infirmities which are its usual concomitants. But in old age he was eminent for equanimity of temper and for patience under the various trials which he was called to endure. As he advanced towards the grave he appeared to grow in grace, and to wait for his great change. As by habitual contemplation he had become familiar with the awful event, he met the king of terrors without the appearance of trepidation or dismay.

He was naturally of an ardent temper, and was very active in the American Revolution—having no doubt of the justice of the cause on the part of this country, nor any question as to the propriety of settling controversies by the sword. But after the efforts commenced for correcting public opinion on the subject of war, his "understanding and his heart" most readily acquiesced in the attempts for its abolition. Since the commencement of the present year he with great satisfaction became a member of the Massachusetts Peace Society. His bereaved widow and his descendants have the consoling hope that he is gone to join a society where the pleasures of a pacific temper will never be interrupted.

To say more would perhaps be improper for the Editor of the Christian Disciple; but to have said less might have exposed him to the charge of insensibility.

Candidates for the Ministry.

Mr. Thomas Tracy, Cambridge.
" Jonathan P. Dabney, do.
" Samuel Gilman, do.
" Thomas Savage, do.
" P. Osgood. do.
" Alvan Lamson. do.
" James Walker, do.

THE

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OBSERVATIONS ON CONTROVERSY.

Controversy results from discordant opinions and clashing interests. The causes of difference in opinion are innumerable; and considering the diversity in mental powers among mankind, the different modes of education and the prepossessions unavoidably contracted, we have no reason to hope for a perfect agreement in this probationary state.

Whether such an agreement in opinion will be experienced in heaven is a question, which we are unable to decide. If the friends of God shall enter the heavenly world with a diversity of intellectual powers and different degrees of knowledge, and shall there be in a state of progressive improvement, it is difficult to conceive how they can ever be in all respects united in opinion; and it is possible, that controversy may be one of the means, by which the saints in glory will advance in knowledge. But this may be expected, that difference of opinion will not, in that state, be inconsistent with unity of affection, or the most perfect friendship and happiness. And that controversy, if it shall be known in heaven, will be conducted with such feelings, and on such principles, as to be the occasion of improvement in knowledge, in love and in blessedness. Such ought to be the case in this world, and such it would be, if all men were truly wise and humble. But such is the pride, the folly, the selfconfidence and uncharitableness, with which controversies are managed, that the most trivial differences of opinion become occasions of mutual alienation, censure and reproach.

Perhaps there is nothing, by which Christianity has been more injured that by the disingenuous and unchristian manner, in which controversies have been managed. As though it were not a sufficient misfortune for a man to be in error, or supposed to be in error, he is reproached and punished for his honest belief, if he happens to dissent from a popular doctrine. Whether the doctrine be true or false, sense or nonsense, or whether he be really in error or not, it makes no kind of difference as to the punishment inflicted. Those on the popular side have commonly such a

share of self confidence, that they can unsparingly censure such, as depart from their creed —and this without the trouble of humble inquiry or careful examination.

Controversies on civil, political and religious subjects, have been managed in a similar manner. Respecting property, controversies often arise on trivial grounds. By altercation the passions of the parties become agitated; subjects, foreign to that which occasioned the dispute are introduced and blended; the relations and friends on each side become interested, and soon there is occasion to exclaim, "Behold how great a matter a little fire kindleth!"

A political controversy may arise when the difference of opinion would be of little consequence if managed with candour; but from the want of candour or from interested motives the bubble is blown up to the size of a mountain, and filled with malignity; then, by bursting, it may overwhelm a whole community. Perhaps in the outset both parties aim at the same end, but differ as to the best means or instruments to be employed. In the course of the controversy the original question may be forgotten, and twenty others substituted to keep alive the animosity. Through the influence of party spirit the public good is too frequently overlooked. Instead of doing all they can to become united the leaders often do what they can to widen the breach, and to prevent reconciliation.

Happy it might have been for the world if such management had been confined to political controversies. But to the dishonour of the Christian name, what has been called *religious* controversy has too generally been conducted with *irreligious* passions. At the beginning of a dispute there may have been but one question, and that perhaps of a very unimportant character; but this has been so managed as to beget many others; by multiplying the topics of debate the original question perhaps loses its importance and others are substituted as fuel for the fire of contention. After some time each party assumes some distinguishing name, or has one given by its opponents. That name which happens to become popular will be assumed by multitudes, who are wholly unqualified to judge of the points in debate, and whose real opinions are very different from those of the man, whom they fondly call *Rabbi*. The tenets or the system first distinguished by his name may be modified and in a great measure changed; some articles may be varied, some expunged and others of an opposite character substituted, and still the system is regarded as essentially the same. By thus amending or revolutionizing the system, it sometimes so happens, that what had been regarded as heresy is adopted for orthodoxy, and what had been orthodoxy, is denounced as heresy.

From Calvin and Arminius were derived the names Calvinists and Arminians. In former ages the Calvinistic system embraced, as essential, the following ideas:—

That the sin of Adam was imputed to all his posterity, and

that they indeed "sinned in him and fell with him in his first transgression" That by the fall man lost his power of obeying, but God retained his right of commanding: That Christ suffered for an elect number only—that he died to appease the anger of God and reconcile him to the sinner—that the sins of the elect were imputed to Christ, and that he paid their debt to divine justice: That believers are justified and accounted as righteous "only for the righteousness of Christ imput to them."

The Arminian system rejected all these articles and embraced opposite opinions. Yet is it not a well known fact, that a large portion of the clergy of New-England, who claim the honours of Calvinism, are in all these particulars dissenters from the doctrines of Calvin, and from the Westminster Assembly? Is it not also well known that these professed Calvinists are, in respect to these articles, the followers of Arminius rather than of Calvin?

But why, it may be asked, is this inconsistency exposed? To this we may answer—It is done that readers may be led to reflect on the mutable character of what has been called orthodoxy, to consider the fallibility of all men, the danger of being governed by party names and party spirit, and the importance of learning to think for themselves in matters of faith and religion.

"The world is governed by names." This borrowed remark is just, both in regard to politics and religion. Nothing perhaps has had a more pernicious influence in disturbing the peace of mankind, and in preventing the progress of truth, than the idolatrous respect which has been paid to popular names. There is indeed a degree of respect due to the characters and writings of great and good men. But it should be better understood that all great and good men have been liable to err, and that great and good men are not peculiar to any denomination of Christians.

In regard to politics the spirit of party seems in a great measure to have subsided in our land; and it should be the care of every Christian to do all he can to prevent the resurrection of a monster so malignant and so injurious to the peace and welfare of society. It should also be the care of every Christian to do all he can to eradicate from his own mind and from the minds of others the spirit of party in regard to religion, and to cultivate those friendly sentiments and affections which are the essence of that love or charity which is the "end of the commandment," the glory of Christianity, and the object of divine approbation; and without which all other attainments will "profit us nothing" in the final account.

As differences and changes in opinion are to be expected, and as these will give rise to disputation, it should be the aim of Christians to effect a reformation in the manner of conducting controversies. Let every man feel his own fallibility and his need of candour both from God and man. Let these truths be duly impressed on every mind,—that all the advances

which have been made from the darkness of popery and even from paganism, have been reproached as dangerous innovations; that hitherto there has been but little opportunity for free or impartial inquiry, on account of the perils which have ever accompanied a dissent from popular opinions; and, consequently, that it is highly probable that Christians of every name are in some great errors. Let all bitterness, wrath and clamor and all evil speaking be excluded; let the language of controversy be kind, respectful and conciliating; let love be without dissimulation; let every writer be open to conviction, and aim to do good to his opponent and to community by a thorough investigation and fair display of the truth. On the one hand, let no man imagine that his being on the side of the majority is the least evidence that he is on the side of truth; on the other, let no man suppose that his having changed his opinions is any proof that his present views are correct. Let all Christians learn to estimate their own characters and the characters of each other, not by a human creed, but by the precepts of our Lord, the laws of righteousness, love and peace. With these views and on these principles controversy may be productive of great and durable benefits.

ON THE TESTIMONY OF JUDAS.

To the declaration of Judas, "I have sinned in that I have betrayed the innocent blood," we would call the attention of more modern infidelity. Repulse us not with the contemptuous answer of the high priests, "what is that to us?" Let the descendants of those ancient priests,—let the despised, dispersed, and persecuted nation who cried out in their fury, "His blood be upon us and on our children," answer what it has been to *them*; and we will show what it is to *others*.

This testimony of Judas we propose now to consider in its peculiar nature, value, and application.

1. *It is the testimony of an enemy.* It has been suggested, and with great probability, that Judas was intended by his employers to have acted a principal part in the trial of Jesus, had not his premature and unexpected repentance defeated the design. Jesus was accused of pretences to the Messiahship, and represented to Pilate as one who had been saluted by the people with the title of king, a man who was drawing after him multitudes of an inconstant people, and who therefore might be dangerous to the Roman power. The High Priests thought no doubt that they should avail themselves of the testimony of this perjured disciple, and that he would be a principal and important witness, whose testimony would be the more readily received because he had belonged to the intimate associates of the accused. But the bitter repentance and awful death of the traitor, as soon as the mock trial

had been completed in the council of the priests, deprived these miscreants of the man whom they had expected still farther to employ, and they were compelled to suborn witnesses as they could, whose testimony was found to be utterly inadequate. When Jesus is standing before Pilate, who was waiting for some substantial accusation, and inquiring repeatedly, what evil hath he done, why does not Judas appear and publish the crimes for which he had assisted in apprehending him? Ah! the traitor has already gone to appear himself before a bar more terrible than Pilate's. If, when he had delivered up his Master, he could have produced the most insignificant charge, would he not have hastened to communicate it to the delighted ear of Caiaphas? After his treachery had succeeded, when Jesus had surrendered himself without resistance, when he had nothing to fear from the dispersed and timid band of the disciples, was this the time for him to repent of his successful malignity? Would he not rather have attempted to recollect something in the character and conduct of Jesus to extenuate his own baseness; and would not the thinest shadow of fault appearing in the life of Jesus, have mitigated the intolerable anguish of that remorse which at last hurried him to destruction? But no! Judas, who was expected to appear with his accusations, is himself torn by the scourges of his conscience! The traitor trembles in his retreat, and dies in horrible anguish with a testimony to the innocence of his Master on his lips!

2. The testimony of Judas to the innocence of Jesus is *the testimony of a disciple.* Judas, before he conceived his base design was admitted to the same intimacy with his Master as the other members of the little fraternity of disciples. He had listened to the most confidential conversations. He had been entrusted with the commission of an apostle. He had attended his Master whenever he retired from the troublesome concourse of promiscuous followers. Nothing which the other disciples knew of their Master could have been concealed from Judas. He had been present at his miracles. He had himself, perhaps, been furnished with a share of miraculous powers. If in these wonderful works, which, if real, proved that God was indeed with Jesus, there had been any collusion with the disciples, Judas was a party, and could now bring to light the fraud, and expose the pretensions of the boasted wonder-worker. If there had been any concealed ambition, or defect of honesty or ingenuousness in our Lord's designs, Judas was in his confidence. Nay, if an unguarded expression had ever escaped the lips of Jesus, the traitor was listening and ready to record it. But with all these opportunities of detection and cavil, he found nothing, absolutely nothing. He dies without leaving a suspicion which might veil the disinterestedness of his malice; and his past intimacy with the holy Jesus served but to aggravate the re-

morse which preyed upon his mind. He shrunk from the task of accusation, though he had been hurried by his resentment to the crime of treachery. He had nought whereof to accuse his Master; and bore his last attestation to the innocence in which the closest intimacy could discover no stain, nor prying malignity detect a cause for imputation of defect.

3 *It is the testimony of a dying man.* It is preceded by his repentance, and sealed with his death. Think of the situation of Judas, and you may conceive how impressive must have been that conviction of the innocence of Jesus, which, in circumstances like these, could so harrow up his conscience The person whom he had been instrumental in arraigning was condemned. Judas had every prospect of favour and consideration with the rulers of the Jews. He had reason to expect that his accusations, if successful, would be rewarded with wealth or office. He had performed a service, which, to a sordid and worldly mind like his, promised every thing which he could desire. The cause of the Saviour was desperate; the cause of his enemies was triumphant; and Judas was the leader, and his claims were pre-eminent. In this situation of security and hope, he is the most wretched of men. Without hesitation, even without a parley with his accusing conscience, he goes and throws down in horror the wages of his treachery at the feet of his employers, and dies writhing with remorse. What an homage is this to the innocence of Jesus! He rushes involuntarily into the presence of his Judge. He flies, black with his crime, into the very light of God's indignation, into the court of eternal retribution, where his silence can no longer suppress the truth of facts, where treachery recoils in vengeance on the traitor, where the judgements of iniquity are reversed, and the accusation of malignity is beaten back upon the accuser. He cannot live even in a region of murderers and traitors like himself. He cannot endure the society of the very men whose designs he had accomplished. Humiliation and terror, and remorse and despair lash him out of life. Under the scourge of such a conscience he leaves his testimony to the innocence of Jesus; and if we find it not here, where shall we look for sincerity? Go wretched and wicked man! Go with your crimes upon your head! You have left us your testimony that you sinned in that you betrayed the innocent blood,—and it is enough! B.

EXTRACT FROM WILLIAM MAY, ESQ.

Mr. Editor,

I take the liberty to send you an extract, which, if it be found worthy of a place in "the Christian Disciple," is much at your service. It is made from a work, entitled "Religio Philosophi: or the principles of morality and christianity illustrated from a view of the uni-

verse, and of man's situation in it, by William Hay, Esq."* To me it appears well adapted to administer seasonable instruction and warning to the men of this generation :—

"Attempting a uniformity in opinion breeds dissension : permitting a latitude in opinion begets unity. Men will either not think of religion at all, or they will think for themselves. They can do no otherwise ; for their particular ideas arise from the impression of objects on their minds ; which objects are seen by different men in different lights, and under different circumstances : and it was as much the intention of Providence, that there should be a difference of opinions, as of persons : nor is it to be imagined, that God, who so formed man, is offended by such difference of opinion on any subject.

"It is a vain attempt to think of making men agree in any one religion, by forbidding them to examine into the principles of it. Nay, it makes it impossible for them to be of that religion, notwithstanding they profess it ; or however they may comply with outward forms, from fashion, from deference to authority, or from fear of punishment : for religion must arise from an inward conviction ; and there can be no conviction, without examination, and weighing the reasons for, and against it.

"It is as vain to think of forcing men into religion by attacking their persons or reputation. Persecution may make good men martyrs, and bad ones hypocrites ; but can never make any man religious : for neither blows nor calumny are proper arguments of conviction.

"It is as vain too, to think of preserving such a uniformity by men's setting up their own decisions for a guide ; calling themselves orthodox, and the rest of the world heretics ; making it meritorious in a man to follow their opinions blindfold, and criminal in him, after his best examination, to follow his own. If private men differ with public decisions, what wonder ? when these decisions have often differed with one another : Popes have condemned popes, and councils, councils ; travelling the world over to settle points, some inexplicable, and others frivolous ; and taking great pains to make themselves ridiculous : which must always be the case, when man's judgement mixed with his interests, passions, and infirmities, is set up as a standard of faith, instead of the scriptures.

"It was commendable in the Bereans to examine the scriptures, which require that every one should be ready to give a reason for the hope that is in him. And it is vain to think of establishing the authority of scripture, without leaving men at liberty to examine the external and internal evidence of the truth of it. A man cannot believe it to be true, without some reason for his belief : and it is not a good reason, because another either does, or says he believes it. Nor can he believe any part of it, that he thinks repugnant to reason, the only rule,† by which he can judge of

* Page 222—228, London edition, 1753.

† *Reason* is rather the *only faculty*, than the "*only rule* by which he can

it: he is sure that whatever is repugnant to right reason, could not be delivered by men commissioned and inspired of God.

"It is vain to endeavour to stop a free inquiry into the grounds of religion; it makes men more eager after such inquiries. It is also imprudent; it hurts both religion and the clergy; for men are apt to suspect a cause, that is not suffered to come to trial, as well as the advocates for it. If it be true, why are they against bringing it to the test? If it be false, why should they impose it? If it be doubtful, why are they angry with those that doubt? Truth will bear the light; and the more it is exposed to it, the brighter it will appear. It is certain that nothing has done more prejudice to Christianity, than the trying to deter men from such inquiries, by branding them with opprobrious names, by inflaming others against them, and by alarming them with the danger of listening to reason; as if it were a crime to employ that noblest talent with which God has entrusted them, on the most important of all subjects.

"Christianity is a good cause, and will bear any examination: to prevent an examination is to betray, and not to defend it. Leave the gospel with every man to examine: the excellency of its doctrines will defend it. It is to be trusted with the laity, as well as clergy; for it makes no distinction between them. Every one may understand the most necessary parts of it; they want neither popes nor councils to explain them.

It requires no artifice to support it: no false miracles: no ancient opinion or practice, either of fathers or saints; whether they were learned, able, and honest, or whether they were weak, credulous and designing men. Nor can any human authority, though dignified with the name of primitive, add the least weight to it. We ought not to trust to authority, but appeal to reason in defence of Christianity; and begin by convincing men, instead of scattering terrors, which no wise man will regard. It was monstrous to believe, or to endeavour to persuade others, that any one would be damned for a mistake in judgement or opinion. What an unworthy notion must *he* have of the Deity who holds such a tenet! Instead of condemning his neighbour for no crime, he should ask pardon of God for his own impiety."

judge of it." We may be "sure that whatever is repugnant to right reason could not be delivered by men commissioned by God;" yet it should be remembered, that through the influence of prejudice or other causes, the minds of men may be bewildered, and what appears to be "right reason" to one man may appear absurdity to another. What person of much reflection is not aware that there have been changes in his own views as to what "is repugnant to right reason?" If a proposition appears to me "repugnant to right reason," I may not hence infer that it must appear in the same light to my brother who embraces it as a divine truth. This thought however is so far from diminishing, that it enlarges, the ground for Christian candour one towards another.

THE SUBSTANCE OF SEVERAL LETTERS ADDRESSED TO THE REV. DR. EMMONS, CONTAINING REMARKS ON HIS CONVENTION SERMON.

THE letters to Dr. Emmons, the substance of which is now to be exhibited, were written soon after his Convention Sermon was published. They were intended for the press, in a separate pamphlet, and were submitted to the inspection of the Doctor, and several of his friends in 1808. For some reasons, which were of weight in the mind of the writer, the publication was deferred. But those reasons no longer operate; and being conscious that the letters were written with feelings of respect and friendship towards the author of the sermon,—and believing that the influence of the sermon continues to be injurious, the writer of the letters has consented to give an abridgement of his remarks in the Christian Disciple. It is his hope that they may be the means of light, love and peace among Christians, and not the means of alienation and strife.

When the manuscript was put into the hands of the Doctor, he was requested to point out whatever he might regard as a misrepresentation of his meaning, or as unfriendly. He returned the manuscript accompanied with a letter both friendly and respectful, and made no complaint. But should he on seeing the letters in print, feel in any manner injured, and think a vindication of his sentiments necessary, it is presumed that there will be no objection to its appearing in the Christian Disciple, if this should be his choice. The subject is of vast importance, and the advancement of truth, love and harmony, among Christians, is the only object of publishing the letters.

It is indeed a number of years since the sermon was published, and by some it may have been forgotten; but the sentiments it contains have been imbibed and cherished by many, and they are probably the cause of much of that uncharitableness through which the Christian religion is dishonoured by its professed friends.

LETTER I.

REV. SIR,

I HAVE had opportunity to examine your Convention Sermon on "1 Cor. i. 10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement." The sermon displays something of your usual ingenuity, but less correctness than was expected from a writer of your acknowledged discernment. Although I have no doubt of the purity of your intentions, I cannot but question both the justness and the utility of some things which you have stated.

I am, sir, an advocate for that catholicism which will permit me to receive as Christians all who give evidence that they have received Christ; and that

Christ has received them. Among these there are many who dissent from my opinions in some important points, and perhaps not one who agrees with me in every thing which I regard as gospel truth. I am even now about to oppose some opinions which have been advanced by one whom I regard as a Christian brother; and I hope to do this in a manner which shall evince that perfect unity of sentiment is not essential to brotherly love.

In the introductory part of your sermon you say—"The church of Corinth, which Paul planted, abounded in brotherly love, so long as they mutually agreed in believing and professing the peculiar doctrines of the gospel. But when a disagreement in their religious opinions appeared, it destroyed their mutual attachment and involved them in bitter animosities and contentions." This you suppose to have been the occasion of Paul's exhortation in your text.

I have, sir, sought in vain for the source of your information, as to the cause of the contention in the Corinthian church. I see no evidence that the members disagreed about "the peculiar doctrines of the gospel," unless we may suppose that Paul, Apollos, Cephas and Christ were opposed to each other. I have thought with Pool's Continuators "that the divisions among the Corinthians were not in matters of faith, but were occasioned by having men's persons in admiration." If you will examine the context I think you will perceive that Paul was of the same opinion.

If I have not misapprehended your meaning, you regard your text as a command, binding the whole Christian world to be perfectly agreed in all their religious sentiments. Your arguments in support of this opinion will be examined in my next letter.

LETTER II.

The arguments examined.

Rev. Sir,

To prove that "the whole Christian world" are required to think alike on all religious subjects, you have stated what you call "two very plain and obvious reasons."

"One reason is, that God has given them *an infallible rule of faith.*"

"In the second place, that the word of God is not only a perfect rule of faith, but *sufficiently plain and intelligible to every capacity.*"

I have brought both your arguments into view together for two reasons:

1. I have no dispute with you, respecting the perfection of the scriptures, as a rule of faith.

2. Because your first argument is of no force unless the second be founded in truth. If the first, by itself, were of any force it would apply to the whole heathen world, as well, as "to the whole Christian world." What I have then to do, is to examine your second argument:—The rule of faith, the word of God, you say "is *sufficiently plain and intelligent to every capacity.*"

I am willing, sir, to admit, that the bible is sufficiently plain and intelligible to answer all the purposes of God in giving

it to the world. But this was not your meaning; for in this view of the matter the argument would afford no support to your theory. Besides, you say, "the bible is the word of God; he gave it to be the rule of faith to all; he knew the characters, the circumstances, and the capacities of all; it must therefore be plain and intelligible to all." You add, "to deny this, is to impeach the wisdom and goodness of God."

Surely, sir, I am not conscious of any disposition "to impeach the wisdom and goodness of God;" yet I cannot but question the conclusiveness of your reasoning. I am sensible that the term *all*, is sometimes used in a very limited sense; and it seems almost incredible that you should, in this argument, have used it in the unlimited or universal sense, when you say the bible must "be plain and intelligible to *all*." Yet you have given me no clue by which I may limit your meaning.

Permit me then to ask, whether you mean to say, that the bible is so plain and intelligible to every child of three or five years old, that he cannot misunderstand it if his heart be good; or that he cannot fail of understanding it correctly, unless it be owing to some criminal bias? If you did not mean to have your *all* comprise children of five years old, I wish you had taken care to fix your limits. For I am free to confess that I know not where to fix them, to have your argument of any force.

In illustrating this argument you have said that "all who are capable of knowing that they are the creatures of God, are equally capable of knowing what he has required them to believe, concerning himself, and concerning their own character, their present situation and their future state."

There is a sense in which the sentence just quoted is true; because the requirements of God have due respect to the capacity of every subject. But if by this observation you mean, that all who are capable of understanding that they are the creatures of God, are also capable of understanding all the doctrines of the gospel, this is more than I can admit; and I suspect it is more than you, on reflection, will attempt to vindicate. Yet if this were not your meaning, the propriety of the remark, in this connexion, is to me undiscoverable.

Some children of three years old, may give an intelligible answer to this question, *Who made you?* And will you contend that the same children would be capable of understanding what is meant by being *justified by faith without the deeds of the law*, and every other doctrine of the gospel?

You have ventured to say that "the doctrine of God's existing a trinity in unity and the doctrine of the personal union of humanity and divinity in the glorious Emmanuel, are as easy to understand, though not so easy to explain, as any other doctrine in the scripture." I am, however, inclined to think that these doctrines are as difficult to understand as they are to explain, and that, if they were clearly understood, the difficulty of explaining them would not be great.

But if the bible be so "plain and intelligible to every capacity," as you assert, what need of explanations? To read or to hear the word of God, would be all that would be necessary for the information of the lowest capacity. There are, however, some who live in christian countries, who can neither read nor hear; Is the bible intelligible to their capacities?

However well a person may read or hear, he can understand no sentiment contained in the scripture, any farther than he understands the meaning of the words by which it is expressed. Many words are used in various senses in the bible; sometimes they are used in different senses in the same chapter, in the same paragraph, and, perhaps, in the same verse. Metaphors, allusions, and various figures of speech, are abundantly employed in the bible. To understand some passages great labour is necessary in comparing scripture with scripture. In some cases an appeal from our translation to the original is deemed not only proper but necessary. We may add, that the world is filled with controversies; and these are generally managed, on both sides, with so much appearance of truth, that the weak and illiterate are liable to be either misled or confounded. Besides, children have, for a long time, to depend on their fallible parents and teachers for the meaning of words, and for the meaning of the scriptures.—In a view of these facts can you still say that the bible "is *plain and intelligible to every capacity?*"

I cannot but believe that, on due reflection, you will be convinced, that there are cases, in which a person may be excused from blame while among the articles of his faith some things are found, which cannot be supported by a just interpretation of scripture; and that some reasons may be given, why people differ in their religious opinions, aside from the depravity of their hearts.

There was one passage, at least, in the prophesy of Isaiah, which was not perfectly plain to a man of great authority, until it was explained by Philip. Being asked whether he understood what he was reading, he answered "*How can I except some man should guide me?*" And it does not appear that his heart, at that time, was in a state very unfriendly to the truth. In the opinion of Peter, there were some things in Paul's writings which are *hard to be understood.* I wish you, sir, to consider whether Peter's words "*hard to be understood,*" express the same idea as "*plain and intelligible to every capacity*" If not, to what cause shall we attribute the difference in sentiment between the Apostle Peter and Dr. Emmons?

But you may ask how, on my theory, can we vindicate the wisdom and goodness of God in giving the bible as a rule of faith? To this inquiry I am free to answer:—

The scriptures are given to men as a rule of faith, only in proportion to their capacities and opportunities to understand them; and no farther are they binding or obligatory on any human being.

If it can be made to appear,

that God requires of every one an understanding and belief of all the "particular truths" which compose the system; I will then grant, that to suppose the rule of faith is not "plain and intelligible to every capacity," must imply an impeachment of the wisdom and goodness of God. But until this be made to appear, I apprehend no danger in denying the correctness of your second "plain reason," and the theory which it was designed to support.

The bible, though a perfect rule of faith, is no more plain and intelligible than some other books on divinity; and I see no reason why a man should be considered as blamable for not understanding all that he reads in the bible, than for not understanding all he reads in your printed sermons. But do you suppose that all you have written "is plain and intelligible to every capacity?" Or, are your writings to be considered as useless to the world unless persons of every capacity can understand every truth which you have published? If not, why may not the bible be considered as a great blessing to the world, although there are millions who have never seen it; and although there are many things in it above the capacity of the weak and unlearned, as well as some things *hard to be understood* by men of the best abilities and best hearts?

Though great and good men, after the most laborious and impartial inquiries, may be in many errors in their interpretations of scripture; and though some may be so situated by incapacity or erroneous instruction, as to misunderstand even the most essential doctrines of the gospel; these things argue nothing against the value of the bible, or the wisdom and goodness of God in giving a revelation. All his purposes may be accomplished, and every mouth may be stopped. For God's requirements have a proper respect to the capacity and advantages of every intelligent being.

LETTER III.

The reply to the first objection examined.

Rev. Sir,

Having, as you supposed, established your theory by *two very plain and obvious reasons*; to prepare the way more perfectly for your inferences, you were pleased to turn your attention to some objections.

"The objection, which first occurs to the mind upon this subject," you say, "arises from the great and visible diversity in the intellectual powers and external circumstances of Christians. It is supposed to be *naturally* as well as *morally impossible* that they should all think alike upon religious subjects, as long as this internal, and external difference remains."

You reply as follows:

"The whole force of this objection will vanish if we only consider that unity of sentiment does not require equality of knowledge. Ten, or twenty, or twenty thousand persons may be united in the same sentiment, or the same scheme of sentiments. A pastor and his people may embrace the same religious opinions in general, though as individuals they may possess

very different powers of mind, and very different degrees of mental improvement. A whole denomination of Christians may be united in their distinguishing tenets, though some may be much better able than others to defend their peculiar system of doctrines. It is easy to see how such a unity of sentiment may take place among such a variety of individuals, without an equality of knowledge. For, so far as they all know the same scheme of sentiment, they all agree; and so far as some feel their deficiency in knowledge they do not pretend to judge, and of consequence do not presume to differ."

In reference to this reply I submit to your consideration the following remarks.

1. Unity of sentiment is nothing more nor less than unity of ideas. As far as any two persons possess the same ideas, so far they are united in opinion, and no farther.

2. Our knowledge consists in ideas; and the sum of any person's knowledge can never be greater than the sum of his ideas. Hence

3. *Perfect unity* of sentiment must imply *equality of knowledge.* Two persons may be agreed in sentiment in some particulars, and yet not be in all respects equal in knowledge. But they cannot be in all respects united in opinion, unless they are in all respects of equal knowledge.

4. All doctrinal propositions may be considered as conclusions drawn from certain premises. Two or more persons may agree in the conclusions, yet not agree in the premises. On the other hand they may agree in the premises, and disagree in the conclusions. They may also agree in the premises and in the form of words by which a conclusion is expressed, and yet differ in sentiment. For the proposition which expresses the conclusion may be differently understood.

Now a perfect agreement in sentiment respecting any one doctrine would imply a perfect agreement respecting the premises—and respecting the import and extent of the conclusion. For illustration, I will introduce one proposition from the Assembly's Catechism.

"God's works of providence are his most holy, wise and powerful, preserving and governing all his creatures and all their actions."

You may doubtless find your ten, your twenty, and your twenty thousand, your pastor and his parish, and a whole denomination of Christians, all of whom will acknowledge this proposition as an article of faith. But let them all be examined, as individuals, respecting the ground of their belief, or the premises which support the proposition; let them all be examined as to its import and extent, and the mode of divine operation, and you will probably find very few of the whole who perfectly agree respecting that one doctrine.

Suppose a parish in which the pastor and his people are considered of the same religious sentiments; let the views of each be critically and analytically examined; then compare their sentiments together. In one column set down the instan-

ces of agreement, in another the instances of disagreement; and what would be the result? It may be presumed that the instances of agreement would be greatly overbalanced by the instances of disagreement.

You say, "It is easy to see how a unity of sentiment may take place among such a variety of individuals, without an equality of knowledge. For, so far as they all know the same scheme of sentiment, they all agree; and so far as some feel their deficiency in knowledge, they do not pretend to judge, and of consequence do not presume to differ."

It is easy, sir, for a variety of persons to *profess*, and to *think*, that they agree in sentiment, when in fact they do not.

But when you say, "so far as they all know the same scheme of sentiment they all agree," is it not implied that their agreement in sentiment is co-extensive with the equality of their knowledge respecting the same subjects? The following clause in the sentence, however, is truly *remarkable*. "But so far as any feel their deficiency in knowledge, they do not pretend to judge, and consequently do not presume to differ."

Here, sir, permit me to ask, whether two persons may be *agreed* in sentiment while one presumes to judge and the other does not; or while one has a sentiment and the other has not? Is there not as really a difference in this case, as though both were to judge, and judge differently? It is true that there is no *opposition*, and as true that there is no *agreement*.

You have said that we are required to agree in all the particular truths which compose the system. If so, a man as really breaks the command by having no sentiment, as by having a sentiment which is erroneous.

"So far as some feel their deficiency in knowledge," you say, "they do not pretend to judge." But what will you say of those who do *not* feel their deficiency? This class is neither few nor small; and though many of them are very ignorant, yet they are not the less forward to judge.

Besides, many people, who are not very selfconfident, may think they have obtained a clear understanding of a subject when they have not, and of course cannot suspend an opinion.

But if the scriptures are "plain and intelligible to every capacity," what occasion can there be, in any case, for a suspension of judgement? At any rate, no two persons can be said to be agreed in sentiment, any farther than each has a sentiment, and both the same sentiment. If this be not true, the infant in the cradle may be said to "be perfectly joined together in the same mind and same judgement" with Dr. Emmons: And with the same propriety it may be said, that they both "speak the same things," though one speaks much and the other not at all.

Perhaps you will say, that when you observed, "so far as some feel their deficiency in knowledge, they do not pretend to judge," you meant to be understood, that on some points they do judge, though on others they do not.

I did, sir, suppose this to be your meaning. But you had been stating that "a whole denomination of Christians may be united in their distinguishing tenets." You then proceeded to tell how this might be, notwithstanding the diversity in their knowledge, namely: "So far as they all know the same scheme of sentiment, they all agree; and so far as some feel their deficiency in knowledge they do not pretend to judge, and of consequence do not presume to differ." In this way, according to your account, a whole denomination may be united in their distinguishing tenets. Suppose the distinguishing tenets of a denomination to be ten. Some of the denomination judge respecting every article. A second class so far feel their deficiency as to judge only with respect to five; a third class judge only with respect to one; and a fourth class, having a still greater sense of their deficiency, forbear to judge of any of the articles. Still the whole denomination are united in their distinguishing tenets! Does not this imply that they are united with regard to those articles, on which some presume to judge, and others pretend not to judge? Now, sir, I would ask, whether, according to your views of unity of sentiment, the whole human family might not be "perfectly joined together in the same mind and the same judgement," respecting *all* religious subjects, should they all so far feel their deficiency as in no case to judge, and of course have no religious *opinions?* And if the requirement in your text may be satisfied by so feeling our deficiency as not to pretend to judge: And if it be, as you suppose, that blame is in all cases attached to error in judgement respecting religious subjects, is there not some inducement for all, but the selfsufficient, to suspend forming any religious sentiment, until they can do it without danger of error?

LETTER IV.

The reply to the second objection examined.

For a second objection you observe, that "The wide difference in the education and instruction of Christians is often supposed to be an insuperable bar in the way of their becoming sentimentally united, in their present imperfect state."

It has sometimes appeared to me that this objection was naturally implied in the first; that the difference of education and instruction is included either in the difference of intellectual powers, or in the difference of external circumstances. But as you have made it a distinct objection I shall state your answer.

"There is no doubt but Christians are extremely prone to imbibe and retain the peculiar doctrines, in which they have been early and uniformly instructed. But since they have the word of God in their hands, it is completely in their power, to bring their own opinions, and the opinions of their instructers to an infallible standard, and to decide for themselves what they ought to believe, or to disbelieve. Neither their private nor public teachers can lay them under a natural necessity

of thinking, or reasoning, or believing wrong; but only throw difficulties in their way of thinking, or reasoning, or believing right. And it is their indispensable duty if they meet with such difficulties to surmount them, and form their religious sentiments according to the holy scriptures, which will necessarily unite them in the truth."

The extensive powers which you have attributed to Christians, in this passage, would almost tempt one to suspect, that you had in view an order of beings but little known in our world. But, supposing that by *Christians* you must mean some of our fellow creatures, I would ask of what *age* or of what *degree of knowledge* a person must be to be a Christian. It seems to me that he must be considerably advanced in years, and possessed of a very learned education before it will be "completely in his power," by the help of the bible to correct all the mistakes he may have imbibed by education, or to decide with certainty, in every case, "what he ought to believe, or to disbelieve."

For myself, I am free to own my incompeteney for such a task. And as I am confident that your observations are inapplicable to myself, I cannot but entertain a suspicion that they are so to many others.

Notwithstanding all you have said to make it appear that the rule of faith is plain and intelligible to every capacity, I cannot but suspect that your own practice is in direct contradiction to your theory. Do you not explain the scriptures to your children, to your people, and to your students in divinity? On what ground do you attempt this? Is it on the ground that the scriptures are *not* "sufficiently plain and intelligible to *every* capacity?" Or, is this done to make the rule of faith *more* than *sufficiently* plain and intelligible? Do you mean by this conduct practically to "impeach the wisdom and goodness of God!"

If the scriptures are sufficiently plain and intelligible to every capacity, or if it be "completely in the power of all to bring their own opinions and the opinions of their instructers to an infallible standard, and decide for themselves what they ought to believe or to disbelieve;" I think your good sense must allow, that it is no part of a minister's duty to *explain* the scriptures, and that to attempt it is preposterous.

The third objection, which you have brought into view, is founded in "the right of private judgement."

I shall remark only on the first sentence of your reply:

"It is readily granted" you say, "that every Christian has a right to think, to read, and to converse upon any religious sentiment, in order to collect evidence of its truth or falsehood, and after that, to judge according to the evidence he has collected."

I would here inquire, whether a person may not think, read and converse in order to collect evidence of the truth or falsehood of a religious sentiment, and yet, in judging honestly, according to the evidence he may have collected, form an errone-

ous opinion? After all his labour he may have obtained but a *part* of the evidence which in fact exists; and that part may have escaped his notice, which was most essential to a correct decision. And if he has a right to judge according to the evidence he has collected, why may he not be said to have a right to form an erroneous opinion? But I should prefer saying, that a person may, in some cases, be under a *necessity* of forming an erroneous opinion, or of neglecting to form any opinion at all. A magistrate, in certain cases, may judge correctly, according to the evidence which he has been able to collect, and yet acquit a man who is really guilty, or condemn one who is innocent.

LETTER V.

Remarks on the reply to the fourth objection.

You observe "There is but one other objection which appears to be worthy of notice; and this is drawn from the fourteenth chapter of Romans, in which the Apostle is supposed *to allow* Christians to differ in their religious sentiments, and only exhorts them to view their different opinions with a candid and charitable eye."

As it is quite as important for us to consider what God approves, as what the Apostle allows, I would beg leave to vary the form of the objection, and state it thus:—

"From what Paul wrote to the Corinthians, at Rome, in the fourteenth chapter of his Epistle, it appears, that there are cases, in which real Christians may differ in sentiment and practice, and yet each may aim at the glory of God, and each obtain his approbation!"

In reply to the objection, as you stated it, you first observe, "This is rather an objection against the Apostle himself, than against the leading sentiment of this discourse; for it supposes, that in writing to the Romans he contradicts what he had written five or six years before to the Corinthians."

But perhaps, sir, the objection is not against the *Apostle*, but only against *your views* of his *meaning*.

To obviate the objection you say, respecting the Apostle, "He was then treating of the ceremonial law, which was abrogated by the gospel. He allows, that real Christians might entertain different opinions concerning Mosaic rites and ceremonies, which were things in their own nature indifferent, and which might be observed, or neglected, under a sense of duty. Accordingly, he forbids them to censure one another on account of such nonessential points of difference, and exhorts them to exercise mutual affection and esteem."

Here I would ask, in what sense were the Mosaic rites things indifferent? I know you have said "*in their own nature* indifferent," but this does not give the necessary information.

Will you, sir, pretend, that from the days of Moses to the coming of Christ, the Mosaic rites were things so indifferent that it was of no consequence whether they were regarded by the Israelites, or disregarded? I presume you will not.

I will ask again—Are those

rites *now* in such a sense indifferent, that, with the light we possess, we may introduce and observe them, and yet be blameless? If any of your brethren in the ministry were *now* to introduce the Mosaic rites, I very much doubt whether you would be heard to apologize for their conduct by saying, those rites are things "in their own nature indifferent."

In what sense, then, were these rites indifferent to the Christians at Rome? Might the same person sometimes disregard them, and, sometimes regard them, without respect to divine requirement? No. Might a person observe them while his conscience dictated that they ought not to be regarded? No. Might a person treat those rites with neglect or disregard while he verily thought them still in force? No.

Then, in this sense only, were they things indifferent—One person might regard them without sin, another might neglect them without sin; if each, in so doing, loved God with all his own understanding: and each might thus obtain the approbation of him who judgeth righteously.†

THE CHRISTIAN CABINET FOR YOUNG PEOPLE.

No. IV.

Character of James Hay Beattie.

Among the various means of improving the minds of young people and giving them a proper direction, there are none more efficacious than good examples. Next to living examples of piety, virtue and active benevolence, we may rank well written biography of amiable and worthy persons, who made it their study and delight to serve their generation by the will of God. We shall now exhibit to young readers the character of a young man, whose example is worthy of imitation. The facts are collected from a valuable work entitled "The Power of Religion on the mind, in retirement, affliction, and at the approach of death; exemplified in the testimonies and experience of persons distinguished by their greatness, learning and virtue—By Lindley Murray."

James Hay Beattie, son of Dr. James Beattie, professor of moral philosophy and logic in the University of Aberdeen, was born in the year 1768, and died at the age of twenty-two. He was remarkable from his childhood both for an amiable disposition and fine genius. His father never had occasion to reprove him but three or four times during the whole of his life; bodily chastisement he never experienced at all.

The first rules of morality taught him by his father were "to speak truth, and keep a secret;" and he was never known to violate either. His whole behaviour at school and at college was exemplary. Before he was nineteen years of age he was appointed assistant professor of moral philosophy and logic; and he performed the duties of his office to great satisfaction.

Piety and meekness were

† The remaining letters may be expected in the next Number.

striking features in his character in childhood and through life. The effect of religion upon his mind was, to make him cheerful, considerate, benevolent, intrepid, humble and happy. He loved the whole human race; he bore a particular love to Christians; and he wished all parties to exercise Christian charity towards each other.

He was almost constantly occupied in discharging the duties of his office, in performing acts of kindness, or in planning works of literature for the benefit of mankind; and there is great reason to believe that had his life been prolonged he would have been eminently useful in the world. But it pleased God to take him to himself in the morning of life. When he saw death approaching he met it with his usual calmness and resignation. When he was thought to be just about to expire he sweetly said, "How pleasant a medicine is Christianity!"

"One day," says his father, "when I was sitting by him, he began to speak in affectionate terms, as he often had done, of what he called my goodness to him. I begged him to drop that subject; and was proceeding to tell him that I had never done any thing for him but what duty required and inclination prompted; and that for the little I had done, his filial piety, and other virtues, were to me more than a sufficient recompense,—when he interrupted me—which he was not apt to do—and, starting up, with inexpressible fervour and solemnity, implored the blessing of God upon me. His look at that moment, though I shall never forget it, I can describe in no other way than by saying, that it seemed to have in it something more than human, and what I may, not very improperly, perhaps, call angelic. Seeing me agitated he expressed concern for what he had done; and said whatever might be in his mind, he would not any more put my feelings to so severe a trial. Sometimes, however, warm sentiments of gratitude would break from him: and those were the only occasions on which during the whole course of his illness he was observed to shed tears, till the day before his death, when he desired to see his brother, gave him his blessing, wept over him, and bid him farewell."

At the conclusion of the memoirs of this excellent young man, written by his father, the bereaved parent says—"I have lost the pleasantest, and, for the last four or five years of his short life, one of the most instructive companions, that ever man was delighted with. But the Lord gave; the Lord hath taken away: blessed be the name of the Lord. I adore the Author of all Good, who gave him grace to lead such a life, and die such a death, as makes it impossible for a Christian to doubt of his having entered upon the inheritance of a happy immortality."

Here let our young readers pause, ponder, reflect and resolve. Is it possible for you not to admire the character of James Hay Beattie? If not, let it be your care to live and die like him.

No. V.

Reflections of men of different characters in the prospect of death.

Cardinal Beaufort.—History informs us that he had been accused of poisoning Humphrey, duke of Gloucester; and that he prevailed on the king to grant him letters of pardon for all the offences he had committed. But when he was about to die he thus gave vent to his feelings—"And must I then die? Will not all my riches save me? I could purchase the kingdom if that would prolong my life. What! is there no bribing death? When my nephew the duke of Bedford died, I thought my happiness and my authority greatly increased: but the duke of Gloucester's death raised me in fancy to a level with kings; and I thought of nothing but accumulating still greater wealth, to enable me at length to purchase the triple crown. Alas! how are my hopes disappointed! Wherefore, O my friends! let me earnestly beseech you to pray for me, and recommend my departing soul to God."

Sir Thomas Smith.—A short time before his death he was much affected with the prospects before him. He sent for two bishops and entreated them to state from the scriptures "the plainest and surest way of making his peace with God:" adding, "It is a lamentable thing that men consider not for what they are born into the world, till they are ready to go out of it."

Cardinal Richelieu.—A person who came to see him asked him why he was so sad; he replied, "the soul is a serious thing; it must either be sad here for a moment, or be sad forever."

Cæsar Borgia, was a son of Pope Alexander VI. A short time before his death he said, "I had provided in the course of my life for every thing except death; and now, alas! I am to die, though entirely unprepared."

Let young people beware that they do not imitate such examples, nor expose themselves to such reflections on a dying bed.

John Locke. About two months before the death of this celebrated author, he wrote a letter to Anthony Collins, and left this direction upon it "To be delivered to him after my decease." The following is a copy of the letter:—"I know you loved me living, and will preserve my memory when dead. All the use to be made of it is, that this life is a scene of vanity, which soon passes away, and affords no solid satisfaction, but in the consciousness of doing well, and in the hopes of another life. This is what I can say upon experience; and what you will find to be true, when you come to make up the account. Adieu! I leave my best wishes with you.

JOHN LOCKE."

A short time before his decease he said to a friend,—"I am in the sentiments of charity towards all men; and of a sincere union with the church of Christ, under whatever name distinguished."

No. VI.

The benevolent John Howard.

This celebrated philanthropist, who devoted his life to the benevolent object of meliorating the condition of those who were confined in prisons, was born in the year 1726. That our young readers may have some correct views of this eminent man, and that they may learn to admire the benefactors of mankind, I shall give them an extract from Mr. Burke's eulogy:—

"I cannot," says Mr. Burke, "name this gentleman without remarking, that his labours and writings have done much to open the eyes and hearts of mankind. He has visited all Europe,—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals, or collate manuscripts:—but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gage and dimensions of misery, depression and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and compare and collate the distresses of all men in all countries. His plan is original; it is as full of genius as it is of humanity. It was a voyage of discovery; a circumnavigation of charity. Already the benefit of his labour is felt more or less in every country: I hope he will anticipate his final reward, by seeing all its effects fully realized in his own."

Mr. Howard often said that "he had no wish for life but as it gave him the means of relieving his fellow creatures." When he was about to leave England for the last time, a friend expressed his concern at parting with him, from an apprehension that they should never meet again. He cheerfully replied, "We shall soon meet in heaven," and as he rather expected to die of the plague in Egypt, he added "The way to heaven from Grand Cairo is as near as from London." He, however, did not die in Egypt, but at Cherson in Russia. The following lines were written, on the occasion of his death, by Dr. Aikin.

Howard, thy task is done! thy Master calls,
And summons thee from Cherson's distant walls.
"Come, well-approv'd! my faithful servant, come!
No more a wanderer, seek thy destined home,
Long have I mark'd thee with o'er-ruling eye
And sent admiring angels from on high,
To walk the paths of danger by thy side,
From death to shield thee, and through snares to guide.
My minister of good, I've sped thy way,
And shot through dungeon glooms a leading ray,
To cheer, by thee, with kind, unhop'd relief,
My creatures lost and whelm'd in guilt and grief.
I've led thee, ardent, on through wondering climes
To combat human woes and human crimes.

But 'tis enough! thy great commission's o'er
I prove thy faith, thy love, thy zeal, no more:
Nor droop that far from country, kindred, friends,
Thy life, to duty long devoted, ends.
What boots it where the high reward is given,
Or whence the soul triumphant springs to heav'n?"

HISTORICAL FRAGMENTS.

CHAP. III.

"Mr. Higginson says in his Journal, that he sailed from the Isle of Wight, the 11th of May, (1628) and arrived at Cape-Ann the 27th of June, and at Naumkeag, (Salem) the 29th. They found at Naumkeag about 100 planters, 8 houses, besides a fair house for Mr. Endicot. The old and new planters together were about 300, of which 100 removed to Charlestown, where there was a house built; the rest remained at Salem."

"On the 20th of July, Mr. Higginson and Mr. Skelton, after fasting and prayer, were first elected by the company for their ministers, the first teacher, the other pastor, each of them together with three or four grave members, laying their hands on the other with solemn prayer. Nothing is said of any church being then formed; but on the 6th of August, the day appointed for the choice and ordination of elders and deacons, thirty persons entered into a covenant in writing, which is said to be the beginning of the church, and that the ministers were ordained or instituted anew."

"Two of the company, John Brown and Samuel Brown, one a lawyer, and the other a merchant, both men of good estates, and of the first patentees and of the council, were dissatisfied. They did not like that the common prayer and service of the church of England should be wholly laid aside, and therefore drew off, with as many as were of their sentiments, from the rest, and set up a new society. This offended the governor, who caused the two members of his council to be brought before him, and judging that this practice, together with some speeches they had uttered, tended to sedition, he sent them back to England."—*Hutchinson's History of Mass., Bay vol. i. p.* 11, 12.

In reference to the conduct mentioned in the last paragraph, Mr. Hutchinson quotes from the Spirit of Laws the following remark:—"It is a principle that every religion which is persecuted becomes itself persecuting; for as soon as by some accidental turn it arises from persecution, it attacks the religion which persecuted it." There has been too much ground for this remark, but we may hope that it will not always be so.

"The governor and some of the principal persons left Salem the 17th of June and travelled through the woods to Charlestown, about 20 miles, to look out for a convenient place for a chief town. At a point

on Shawmut or Trimountaine, since Boston, lived Mr. Blaxton, who had left England, being dissatisfied there, and not a thorough conformist; but he was more dissatisfied with the non-conformity of the new comers. He told them he came from England because he did not like the Lords Bishops, but he could not join them because he did not like the Lords Brethren. He claimed the whole peninsula upon which Boston is built, because he was the first that slept upon it. He had a grant of a very handsome lot at the west part of the town; but he chose to quit all and removed to the southward, at or near what is since called Providence, where he lived to old age." *p.* 21.

"The first general court was held the 19th of October, (probably 1630) not by a representative, but by every one that was free of the corporation. One hundred and nine free men were admitted at this court. Maverick, Blackstone, and many more who were not of any of the churches were of this number. The next general court was the court of elections, for 1631. The scale was now turned and the freemen resolved to choose both governor, deputy and assistants—*and made it order that for the time to come none should be admitted to the freedom of the body politic but such as were church members!*"

"This," says Mr. Hutchinson, "was a most extraordinary order or law, and yet it continued in force until the dissolution of the government, it being repealed in appearance only after the restoration of Charles II. Had they been deprived of their civil privileges in England by an act of parliament unless they would join in communion with the church there, it might very well have been the first in the roll of grievances. But such were the requisites to qualify for church membership here that the grievance was abundantly greater."—*p.* 25, 26.

What would be thought at this day of an attempt to exclude all from the privileges of freemen except church members?

INQUIRIES RELATING TO 1 JOHN V. 16, AND MATT. XXI. 22.

To the Editor of the Christian Disciple.

Sir,

I have lately read an illustration of the 16th verse of the 5th chapter of the First Epistle of John. It is a passage which has long perplexed my mind, as many others have done—particularly Matt. xxi. 22—*And all things whatsoever ye shall ask in prayer, believing, ye shall receive*—together with its parallel passage. Are not these special promises to the Apostles and those who were empowered to work miracles in confirmation of the testimony they bore to Christ and his gospel?

These special gifts were not, I humbly conceive, permanent in the Apostles, but granted on special occasions and in answer to prayer. Were not these prayers offered by an immediate impulse of the holy spirit, where-

by they knew it was a proper occasion for God to manifest his power by them, in confirmation of their testimony. We find they had power to do good by healing the sick, and also to inflict judicial punishments on special occasions. An awful instance of this is that of Ananias and Sapphira his wife, by Peter, and that of Elymas the sorcerer by Paul. Had the power been permanent in the Apostles it would have required a continual miracle to keep them from an abuse of it. The gift of tongues I conceive was permanent in those who received it in the church of Corinth, and was shamefully abused. In this church we read that many were weak and sickly as a judicial punishment for their irregularities. May we not understand the words of John as having immediate reference to those special promises made to the Apostles who were empowered to work miracles in confirmation of the testimony they bore to Christ and his gospel?

In the preceding verses we read thus—"This is the confidence that we have in him, that if we ask any thing according to his will he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have the petition that we desired of him." When it was necessary for the Apostles to show their commission for preaching Christ and him crucified, they showed it by working a miracle. God set this great seal of heaven to the doctrine they preached. J. T.

POETRY.

DIRGE—*To be sung by a choir of Singers on the death of a member.*

We mourn a member of our train,
And now the funeral dirge begin,
And seek in music's soothing strain
A respite from our grief to win.

Soft be the notes from friendship due
To one whose voice attun'd with ours,
Once would the theme of praise pursue,
With harmony's delightful powers.

But solemn be the lay and slow
When of that friend's decease we tell;
For ah! it breathes the tones of wo
So soon to bid a long farewell.

Farewell! but we shall meet again
In choirs above, and anthems raise
In symphonies of heavenly strain,
And chorus of unending praise.*

* This article has been for some months mislaid.

ON THE DEATH OF MR. THOMAS M'CULLOCH.

I saw the tears fast drop from learning's eye,
As if some favourite son had fled her bowers,
Who with unwearied toil, and motive high,
Had pluck'd her richest fruits, and fairest flowers,
And brought the weightiest treasures from her mine,
To go and lay them down at virtue's shrine.

Friendship I saw, o'erwhelm'd with grief's dark storm,
Start, as if half herself were torn away,
Frantic, she grasp'd a fair, yet drooping form,
And still would grasp it, when it turn'd to clay.

And still in busy sorrow would she fill
Her urn with that dear dust, and bless it still.

I saw the dew of woe on virtue's cheek,
That seem'd to mourn some child of worth and truth,
Pure, simple, manly, unaffected, meek,
With all the glow—without th' excess of youth—
The pure exemplar—and the rival mild—
The tender brother, and the duteous child.

"Oh!" there I cried, "what mean those looks of wo?
Why, friendship, learning, virtue, why your tears?
Oh say what fatal and unusual blow
Has dash'd the hope of youth, the prop of years?
Full sad and meaning was the glance they gave,
Which mutely pointed to M'Culloch's grave.

Gazette.

ON READING THE FOLLOWING STANZA IN A RECENT PRODUCTION OF LORD BYRON.

"The keenest pangs the wretched find,
Are rapture to the dreary void—
The leafless desert of the mind—
The waste of feelings unemploy'd."

And dost thou find unhappy bard!
The path thou treadst, to be thus hard.
And doth thy high and soaring mind
By genius fir'd, by art refin'd;
Thy mind too proud to bow to heav'n,
Too proud to own thy talents giv'n;
Ah! dost thou find this "dreary void,"
This "waste of feelings unemploy'd?"
Go ask the lowliest mind by faith inspir'd,
Tho' far remov'd from all by thee admir'd.

Of Grecian scenes—of ancient lore—
Parnassus' mount—or Ilion's shore,
He'll tell thee nought,
But brighter scenes than these e'er knew,
Are present to his chasten'd view,
Employ his ev'ry thought.
The dreary void which thou bewails,
His tranquil mind ne'er assails.

He finds his God, his truest friend—
He finds in humble fervent pray'r,
A joy thou cannot, will not share,
A foretaste e'en of joys that never end.

Mistake me not, illustrious bard,
At humble distance I regard
Thine amplest stores of treasur'd thought.
From learning's paths—from classic lore,
Parnassus' height, or Grecian shore,
E'en with a wish, I'd drive thee not.

But man, frail man, his God apart,
Howe'er with brightest talents grac'd,
Is like that fair fall'n Greece thou trac'd
In lines that touch the feeling heart—
Such as thou paints th' aspect of that shore—
"'Tis Greece," thou sayst, "but living Greece no more—
"So coldly sweet—so deadly fair—
"We start—for soul is wanting there."

Leave then, O Bard! thy cheerless Atheist plan,
Unite the Christian to the accomplish'd man;
And thus perfection's goal attain,
As far as man that goal can gain;
So wilt thou cease to feel that "void"
That "waste of feelings unemploy'd."

From a Friend.

INTELLIGENCE.

CORRESPONDENCE BETWEEN THE MASSACHUSETTS PEACE SOCIETY AND THE EMPEROR OF RUSSIA AND PRINCE GALLITZIN.

From the Corresponding Secretary to the Emperor.

Brighton, (near Boston,) April 9, 1817.

SIR,

THE friendly disposition which you have manifested in favour of the Christian religion and the peace of the world, has encouraged this address. The very week in which the Holy League of the three sovereigns was officially announced in Russia, a society was formed in Boston, by the name of the Massachusetts Peace Society,—the object of which is to disseminate the very principles avowed in the wonderful alliance, and to do whatever may lawfully be done to prevent the recurrence of war, and to promote peace on earth and good will among men.

I take the liberty to present a copy of all the publications which have been circulated by the society. From these you may obtain information of the state of the society, the number of its members at the close of the first year, and its prospects. The first Annual Report, and the list of officers and members, are contained in the seventh Number of the Friend of Peace. Many members have since been added —a new society has been formed in the state of New-York. At least four Peace Societies have been organized in the United States,—others are about forming. Besides these, we have in our country nearly one thousand congregations of Friends or Quakers, which we regard as so many Peace Societies by profession and practice.

The pamphlets your Majesty will be pleased to accept, as a token of the veneration and esteem in which your character is held by the friends of peace in this country.

In behalf of the Massachusetts Peace Society.

NOAH WORCESTER, *Cor. Sec.*

His Majesty, Alexander,
Emperor of all the Russias

The Emperor's Answer.

SIR,

YOUR letter in behalf of the Massachusetts Peace Society, with the books accompanying it, were received. The object which this Philanthropic Institution has in view, the dissemination of the principles of peace and amity among men, meets with my cordial approbation. My endeavours to promote peace and good will among the nations are already known; and the power and influence which Almighty God has committed to me, shall ever be employed, I trust, in striving to secure to the nations the blessings of that peace which they now enjoy.

Considering the object of your society, the promotion of peace among mankind, as one so eminently congenial to the spirit of the gospel of Jesus Christ, I have judged it proper to express these my sentiments respecting your labours, in answer to your communication to me on this subject.

ALEXANDER.

To the Rev. Noah Worcester,
Secretary of the M. P. S.
St. Petersburg, July 4, 1817.

Letter to Prince Gallitzin.

Brighton, (near Boston,) April 9, 1817.

SIR,

YOUR name is known and revered in America as the President of the Russian Bible Society. The confidence which your excellent official letters have inspired, induces me to send for your perusal all the publications which have been circulated by the Massachusetts Peace Society. Similar copies will accompany these for your worthy Emperor. The noble ground which he has taken in the Holy League has greatly encouraged the hearts of the friends of peace in this country. As the pamphlets will give you information of the prospects of the Peace Society, I shall only express the hope which is entertained, that your name will be enrolled among the avowed friends of peace, and there shine with as great lustre as it has done

among the Presidents of National Bible Societies.

NOAH WORCESTER,
Cor. Sec. M. P. S.

His Excel. Prince Alexander Gallitzin.

Answer of Prince Gallitzin.

SIR,

I RECEIVED your letter of the 9th April with the Numbers of the Friend of Peace accompanying it, by the hands of Mr. Parsons; for which I return you my hearty thanks. The object, which your society has in view, is of great importance to the well-being and happiness of the human race. Indeed, it seems to me to be almost the same as that of Bible Societies; for it is only in proportion as the divine and peaceable principles of the gospel of Jesus Christ prevail in the hearts of men, that lasting and universal peace can be expected. A blessed period is promised in the word of God, when men shall learn the art of war no more. This period I understand to be the same as that in which, it is prophesied, that all men shall know the Lord, even from the least unto the greatest, and that the earth shall be full of the knowledge of the Lord. These latter promises seem to be daily fulfilling, in every quarter of the world, by the exertion of Bible and other Christian Societies, to disseminate among men the saving and pacific principles of Jesus Christ. They are preparing the way for your society's gaining its object—peace—universal peace—when men shall learn the art of war no more. Most earnestly praying for every blessing to accompany your labour, in promoting peace on earth and good will among men, I shall reckon it a peculiar honour to be among the members of such a humane society. I remain, sir, your most obedient servant.

PRINCE ALEX. GALLITZIN.

To the Rev. Noah Worcester,
Sec. of the Mass Peace So.

St. Petersburg, July 4, 1817.

At a meeting of the Trustees of the Massachusetts Peace Society, September 25th, the foregoing correspondence was communicated, and by them ordered to be published. If the Editors of news-papers shall see fit to republish it, the officers of the Peace Society will be gratified, and, it is hoped, that the cause of peace will be promoted.

LETTER FROM MR. ROBERT PINKERTON.

St. Petersburg, July 5, (O.S.) 1817.

DEAR SIR,

WITH much satisfaction I have read of the labours of the Peace Society in Boston to farther the best interests of the human race; and as Mr. Parsons is just setting off, I embrace the opportunity of sending you the last Report of the Russian Bible Society, whose progress will afford you and all the friends of the kingdom of Jesus Christ real pleasure. I remain, dear sir, your very humble servant.

ROBERT PINKERTON.

The Rev. Noah Worcester.

The Report of the Russian Bible Society is published in the German language. We hope, however, that some part of it may be translated for the next Number of the Disciple. A concise account of the meeting of the Russian Bible Society and of the Report was published in French in the Court Gazette of St. Petersburg. By the favour of Mr. Theophilus Parsons, mentioned in the letters from Russia, we have obtained a copy of the Gazette and the following translation.

Anual Meeting of the Russian Bible Society.

LE CONSERVATEUR IMPARTIAL,
(The Court Gazette.)

St. Petersburg, June 13th, (N. S.)
May 31st, (Old Style.)

SATURDAY, the 26th, at 11 o'clock, A. M. the Russian Bible Society held its fourth general meeting at the Fauride Palace, Prince Alexander Gallitzin, opened the meeting by a very eloquent discourse in which His Excellency directed the attention of his auditors to the rapid progress of the word of God in the interior of the empire and elsewhere,—he reminded them of the unappreciable benefits which the Emperor never ceases to shower upon the society, and observed upon the general and spontaneous disposition which every one evinced to co-operate in a work so salutary and consoling; His Excellency concluded

by remarking how vain were the efforts of those who would put limits to the rapid course of this vivifying water, and who do not recognize the hand of him who has given the divine word.

Monsieur the actual counsellor of of state Popoff, secretary, read the report, of which, the result is as follows :—

In 1813, 14, and 15, the voluntary contributions amounted to 412,277 rubles.

In 1816, to 167,818 rubles 86 copeks. The money received to print the holy scriptures in 1813, 14, and 15, produced 45,223 rubles, 46 copeks, and in 1816, 30,160 rubles, 84 copeks.

In 1813, 14, and 15, have been sold and distributed 19,915 copies, and in 1816, 19,431 copies.

The expense of the three first years has amounted to 297,642 rubles, 47 copeks, and in 1816, to 227,770 rubles, 73 copeks.

There is now remaining in the treasury for the current year the sum of 130,027 rubles, 31 copeks. Since the establishment of the society there have been printed and are now printing 43 editions in 17 different languages, 196,000 copies.

Afterwards, Monsieur Tourgueneeff, the actual counsellor of state, second secretary, read an interesting exposé upon the progress of the foreign Bible Societies in the different parts of the world ; the extract from it follows :

In the British possessions, there have been formed 558 principal and affiliated societies ; 1,728,635 copies of the bible have been printed in 66 different languages. The expences amounted to more than 10 millions of rubles ; last year's expense to more than 3 millions.

In Germany within the space of a year, there have been established Bible Societies at Brunswick, Osnabruck, Konigsfield, Nassau-Hombourg, Frankfort, Neuwied, Eisenach, and in many other places. The influence of these societies extends itself not only upon the Protestants but also upon the Catholics, for whom there have been published at Marbourg, Ratisbon, and Munich, three translations of the scriptures to the number of 120,000 copies ; and in the low countries, the society of Amsterdam, under the immediate protection of His Royal Highness the Prince of Orange, reckons already 60 affiliated societies. In Sweden and Denmark, besides the existing societies, others have been opened within the present year. In Asia, the societies of Calcutta, Bombay, Columbo, Batavia, Amboyn, and elsewhere, occupy themselves particularly with the translation of the Bible into the different dialects of the country. The zeal of the Missionaries of Serampore has been very remarkable in translating the scriptures into 28 different languages. Three editions of the New Testament translated into Chinese by Mr. Morrison, have been already printed. In Africa, besides the societies which existed in the isles of Maurice, Bourbon, St. Helena, Caledonia, another has been formed at Sierra Leone, from which that at London, has received £150 sterling, a part of which was given by the negroes.

In America have been established more than 150 societies, 13 of them by ladies. Christophe and Petion ask for St. Domingo, the scriptures in French and English. The Esquimaux possess the gospel in their own language. Jamaica and Antigua have also Bible Societies. Although we have not yet the complete list of all the existing Bible Societies, they may be reckoned at about 1,000, of which more than 700 are in Europe, and more than 200 in the other parts of the world.

The assembly composed of the clergy of the first rank of the Greek ritual—of His Eminence the metropolitan of the Latin ritual—the pastors of the Protestant church, and a great number of persons of distinction, was terminated by reading the list of the Vice-Presidents, Directors, and Secretaries of the society.

EXTRACT FROM DR. MASON'S SPEECH BEFORE THE LONDON MISSIONARY SOCIETY.

"PERMIT me to press upon the minds of this Christian audience, one of the singular, original honours of this Institution. I believe, sir, it was in the bosom of the London Missionary Society that the gospel spirit of Catholic love and fellowship originat-

ed. If my memory does not deceive me, till that period, Christians were looking at their different peculiarities through a very thick mist. And we all know what a fog is: every man knows that if he see an object through a mist it has a vast and imposing appearance; but when he comes up to it, it dwindles into nothing. The light and warmth issuing from this society have driven away this mist; and Christians that were jangling about a variety of little things have found that they were not worth the pains and trouble. They have discovered, with great surprise, that they are practically one in Christ Jesus. Out of that Catholic spirit of gospel benevolence that unites believers to the Son of God, whatever be their external forms, have proceeded unquestionably, in a very great degree, all the other forms of noble munificence in this country. Had there been no Missionary Society, there would have been no British and Foreign Bible Society; and I cannot help marking with particular care and tender feeling the march of the Divine Providence."

These are noble sentiments; and they are the more remarkable as coming from Dr. Mason. If he has become duly aware of the pernicious influence of that "thick mist" through which Christians of different names have seen each others characters and sentiments; we may hope that the liberal views which he has expressed at London, will be retained by him till he returns to this country,—and that he will be an instrument of dispelling the fog which has occasioned such unchristian animosity in New-York as well as in other places.

LONGEVITY IN THE SOCIETY OF FRIENDS.

In the Philanthropist for April, 1815, we have an article entitled *Hints for improving the condition of the poor*, in which we have the following observations:—

"In the course of their speculations some of our philanthropists have noticed, with admiration not unmixed with surprise, the competence enjoyed by the lower orders of the Society of Friends. Finding that the poor of this persuasion are maintained exclusively by contributions raised within the society, and that the indigent members are comparatively few; these benevolent writers have been ready to suspect the existence of some valuable nostrum, some secret cause of so strange a phenomenon. The following facts were collected for the purpose of elucidating this difficulty, and at the same time of illustrating those general principles by which alone one of the most difficult and important of all political problems can be solved."

The writer then exhibits, from the Register of the Society of Friends and from bills of mortality, several tables, shewing the probabilities of life among the members of this society; these he compares with other tables, and bills, and makes out the following result:—In the counties of Surrey and Sussex, half the number born of the Society of Friends live to 57 years of age: in Bristol, half the born live to 43 years; in London and Middlesex, to 40 years.

According to the accounts of Dr. Price, half the born live in London 2 years and 9 months—In the Pays de Vaud to 41 years—In a Country Parish in Brandenburg to 25½—In the parish of Holy Cross near Shrewsbury to 27—In Vienna to 2—In Berlin to 2 1-2 years.

By the tables relating to the Friends it appears that in Surrey and Sussex 1 in 8 1-2 or 2 in 17 live to 80 years of age—In Bristol 1 in 9—In London and Middlesex 1 in 13 1-2 or 2 in 27. The accounts of Dr. Price give 1 in 40 for London—1 in 41 for Vienna,—and 1 in 37 for Berlin, who live to that age.

The writer further inquires relating to the number of births and marriages in the Society of Friends compared with the community at large, and says: "To sum up the whole it appears then that fewer deaths take place in infancy among the members of this society than among other persons,—that their superior longevity is not accompanied by any rapid increase of numbers,—that the number of persons in the helpless state of infancy must therefore be peculiarly small,—that this satisfactorily accounts for the greater degree of competence which they enjoy—and lastly, that such a state of things does of necessity imply

a smaller proportion of births and of marriages than among the community at large.

"Why the proportion of marriages among persons of this persuasion should be smaller must be left to every one to explain in his own way. I shall only mention *one* cause—The children of members of this society generally have for many years past received a thoroughly good education, not grudgingly confined to reading the bible although they value it beyond every other book, but comprehending writing, arithmetic, English grammar, and the elements of geography and mathematics."

To this account from Great Britain we have to add one of a still more extraordinary character, which has recently appeared in the News-papers in our own country. An article has been copied into the Boston Recorder for Sept. 9, from the National Intelligencer, entitled "Advantage of Temperance," the substance of which is from a Newport paper of February 12, giving the bill of mortality in the Monthly Meeting of Friends in that place.

The Meeting is said to comprise above 400 persons. The number of deaths in *five* years is but 31, and in that period not one person has died of that society under 48 years of age! The ages of the 31 persons who have died averaged 74. In 1812, eight persons died, the youngest of which was 60 years of age—the oldest 84—of this age there were two. In 1813, also eight died—the youngest 49—the oldest 85. In 1814, but one died, this aged 87. In 1815, five died, the youngest 48, the oldest 90. In 1816, nine died, the youngest 57—the oldest 94.

In view of this extraordinary account the National Intelligencer asks, "To what shall be attributed the full exemption from death of all the young, but the healthy constitutions of the parents? Or to what the almost regular longevity of adults but to habits of regular temperance?"

It may be doubted whether any other society in this country can furnish a table of longevity, or a bill of mortality for 5 years, so extraordinary as the account from Newport. If this and the account of the Friends in England are correct, and if the facts are to be ascribed to temperance and regular habits, it is much to the honour of the society; and if long life be desirable there is great inducement for other people to imitate the Friends in respect to their moral habits. It is not to be questioned that a very great number of people in our country shorten their lives by intemperance; and that many of those who die in infancy and childhood fall a prey to the diseases entailed upon them by the *vices* of their parents. Let parents then who have formed or who are forming vicious habits, seriously consider, how they will be able to answer at the bar of God for thus sacrificing their own lives and the lives of their children to gratify their appetites. Are the lives of your offspring of so little value that you may lawfully give them in exchange for inebriating liquors or the pleasures of intemperance!

GREAT FAMINE IN SAXONY, GERMANY.

Extract of a letter from a gentleman in Rosswein, near Dresden, in Saxony, to his son in Harrisburg, dated May 31, 1817.

"SCARCITY and Famine have dreadfully increased since my last letter of April 16, of this year. In many places unnatural means are used for the maintenance of the human species, such as in common times are hardly offered to beasts; among other articles, bread is baked of potatoe pealings, bran, and straw of oats, and even of that there is great want. The straw gets ground but contains very little nourishment. I enclose a sample of it. The people would cheerfully work, but cannot find employ; manufacturers in particular are unable to furnish any, and the alms which are given do not suffice. The prospects for the next harvest are also not good, as the grain stands very thin, because a great deal of it has not come up, owing to the two wet seasons which we have had in succession, by which the grain was injured in the blossom, and almost all harvested in a wet state. We must, alas! apprehend, therefore, that this famine will continue during the next winter.

"The present scarcity is far more

oppressive than the former, as there has been little trade for many years, in consequence of which people have not been able to lay up any thing, and therefore are compelled to pawn or sell for a trifle what they have left."

ORDINATIONS AND INSTALLATIONS.

In Park street, Boston, September 3, Rev. Sereno E. Dwight—Introductory prayer by Rev N. W. Taylor of New-Haven; sermon by Rev. Lyman Beecher, of Litchfield, Con. from Psalm xix. 7–10; consecrating prayer by Rev. Dr. Dana, of Newburyport; charge by Rev. Dr. Spring; right-hand by Rev. J. Huntington, Boston.

On the same day and in the same place, E. P. Swift, Allen Graves, John Nichols, Levi Parsons and Daniel Buttrick, were ordained as Missionaries to the Heathen. The consecrating prayer by Rev. Dr. Worcester, of Salem; charge by Rev. Dr. Morse, of Charlestown; right-hand by Rev. J. Bates, of Dedham, Rev. M. Gile, of Milton, Rev. J. Codman, of Dorchester, Rev. J. Huntington, of Boston, and Rev. Richard S. Storer, of Braintree—the address being delivered by Rev. Mr. Bates.

Sept. 11. Rev Isaac Hurd was Installed as pastor of the New Church in Exeter, N. H. The services were performed in the usual order by the following ministers, Rev. A. Abbot, of Beverly; Rev. Dr. Dana, of Newburyport; Rev. Mr. Holt, of Epping; Rev. Mr. Porter, of Rye; Rev. F. Parkman, of Boston, and Rev. Mr. Nichols, of Portland.

Rev. Ira Chase was ordained at Danvers Sept. 17, by the Baptist Association.

Rev. James Colman and Rev. Edward W. Wheelock, were ordained Sept. 10, as Missionaries, at the Meeting-House of Rev. Dr. Baldwin, Boston.

OBITUARY.

Died in England, Hugh Percy, Duke of Northumberland.

In Paris, M. Suard, Secretary of the French Academy, aged 85.

In Ireland, R. L. Edgeworth, Esq. author of many literary works—74.

In Hamburg, Professor E. D. Ebeling—76.

In Germany, Werner, the great mineralogist.

In Hartford, Con. Rev. David Bacon, aged 46.

In Stoneham, Mrs. Sarah, wife of Rev. J. H. Stevens—50.

In Lynnfield, Mrs. Sarah Tarbell—94. Her husband died aged 96—they lived in a married state more than 70 years.

In Rumney, N. H. widow Abigail Craig—104.

In Cambridge, Mr. Thomas M'Culloch, of the senior class in Harvard University—21. Also, Edward Canfield, of the junior class—20.

In Rome, Mass. Mr. J. Dodge—101.

In Portland, Brig. Gen. T. Osgood—40.

In South Carolina, Gen. Pickens.

In Georgia, Hon. Peter Early, late governor of the state.

At Westport, Paul Cuffee—58.

In Boston, Mr. William Breed—67.

Capt. Nathan. Thayer, merchant—66.

Mr. Joseph Blake—77.

Hon. B. Hichborn—72.

In Amesbury, the wife of Rev. Mr. Sawyer.

In Ipswich, John D. Andrews, Esq.—27.

In Cambridge, Mrs. E. A. Willard, wife of Professor Willard—28.

In Shrewsbury, Dr. Silas Wheelock—48.

In Bristol, Mrs. Elizabeth, wife of Bishop Griswold.

Letters from New-Orleans state that sickness prevails in that place—that from 20 to 30 persons died daily.

In Carolina County, Virginia, Aug. 22d, Mr. James Bowie was murdered by his negro man Reuben, and his body thrown into the Mill Pond. His head was completely mashed to pieces with a large club. Reuben has escaped.

Candidates for the Ministry.

Mr. Thomas Tracy, Cambridge.
" Jonathan P. Dabney, do.
" Samuel Gilman, do.
" Thomas Savage, do.
" P. Osgood. do.
" Alvan Lamson. do.
" James Walker. do.

THE

CHRISTIAN DISCIPLE.

No. 11. NOVEMBER, 1817. Vol. V.

THE SUBSTANCE OF SEVERAL LETTERS ADDRESSED TO THE REV. DR. EMMONS, CONTAINING REMARKS ON HIS CONVENTION SERMON.

LETTER VI.

Remarks on the third inference.

REV. SIR,

YOUR first and second inferences will be passed over without any remarks. But your third and some things which you have said in support of it, must not escape notice. The inference reads thus :—

"It appears from what has been said, that Christians who are united in the belief of the truth have a right to blame those who think differently from them upon religious subjects."

It will be readily admitted that there are cases, in which those, who are united in the belief of the truth, have a right to blame those who differ from them. In many cases there may be real evidence of blame, and so far as there is *evidence* of blame, any one may be blamed.

If persons treat religious sentiments with levity and indifference, as though it were of no consequence what is believed or disbelieved; if they show an uncandid spirit in discoursing on religious subjects; if they have refused to examine impartially, or now refuse so to do; if there be evidence that they embrace error to justify iniquity, to give the reins to their lusts, or to silence an accusing conscience; in such cases persons may be considered as blamable. Those who discover such things in them have a right to blame them. But there may be cases, in which persons have imbibed erroneous opinions, without giving evidence of blame. *We*, my friend, differ in opinion respecting the leading sentiment of your discourse; and it is clear to my mind, that you have imbibed and propagated an erroneous doctrine; but that I have a right to blame you is not so evident.

In support of your inference you have advanced some things which require special attention. You say,—

"The opinion that men ought not to blame one another for thinking differently upon religious subjects is built upon the principle that none can *really know* that their own sentiments are *certainly right*. But this is

a false principle, because there is a plain and infallible rule of faith, which gives those who conform to it, certain evidence of their believing the truth. And a *certainty* of being right in sentiment, is very different from the *strongest confidence* of being so."

I am perfectly at a loss, sir, how you came by this opinion, unless it were from your own experience; and if it were from experience that you obtained it, I wish you would as soon as may be convenient, publish to the world, a complete list of those religious sentiments, respecting which you "*really know* that you are *certainly right*," and accompany this list with the proofs of your infallibility.

I have, however, some ground of suspicion, that you did not obtain this opinion by experience; for, in respect to many articles of the Christian religion, I suppose that you and I are agreed in sentiment; yet I cannot say I *really know* that my sentiments, in which I agree with you, are *certainly right*. I verily believe they are, and I think I receive comfort from them, and on them I rest my hopes of future felicity. This is as far as I dare to affirm.

I will mention another thing, which gives me some reason to doubt, whether your opinions were obtained by experience. President Dwight, I believe, agreed with us, as to the principle articles of the Christian faith; yet he considered it as a matter of *belief* and not of *knowledge*, whether the scriptures are a revelation from God. In his discourses on "Infidel Philosophy," he has this remark; "Christians believe that the scriptures are, and Infidels that they are not, a revelation from God. Neither they nor we *know*, for the case admits not of *knowledge*, nor can it be determined with *certainty*. The only question to be determined between the contending parties, is, which believes on the best evidence?" p. 57. This being his view respecting the bible itself, it is pretty obvious that he would not have dared to say, I *really know* that my religious sentiments are *certainly right*.

Permit me, sir, to ask, In what way does the infallible rule of faith give certain evidence to those who conform to it, that they are right? Or what is the certain evidence which it gives? I wish you had, on this point, been more explicit. However you might obtain your opinion, if you *know* it to be true, you can doubtless give some information on the subject.

I have sometimes suspected, that you might suppose this opinion to be implied in what Christ said, John vii. 17—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Though this text might seem, at first view, to favour your opinion, yet, on examination, it may be found less favourable than some have imagined.

Can this text be supposed to imply, that every child, or every man, who has an obedient heart, has such a perfect understanding of all scripture doctrines, or truths, that he may say concerning each proposition, I

really know that this is *certainly truth?* Or will every such person be able to say this, with regard to all that you would call the great doctrines of the gospel?

There are various constructions which may be given to the text, which will by no means support your opinion.

1. The term *doctrine* may not be meant to imply *all scripture doctrines;* and it may *possibly* refer to some particular doctrine which Christ had just taught, and which is not stated in the connexion. For in the preceeding verses we are informed, that Christ went up into the temple and taught, and that the Jews marvelled, but what he then taught is not related.

2. The term *know,* in the text, may be meant to imply no more than *satisfying* and *comforting evidence,* in distinction from *infallible certainty.*

3. To know whether *the doctrine* be *of God,* may be a different idea from *knowing* that we *certainly understand the doctrine.* Christ, we believe, was a teacher sent from God. Through prejudice the Jews rejected the evidence of his divine mission. By the exercise of that humble temper, which is implied in doing the will of God, their eyes would probably have been opened, to see the evidence that he was sent of God,—and hence, by *doing the will of God,* they might have known that *his doctrine* was *of God.* Of this, they might have had, the most plenary evidence, without being able to say we *really know* that our understanding of the doctrine is *certainly right.*

The last construction of the text is perhaps the most probable. But if you are not satisfied with either of the preceeding, I will mention one more.

4. The text contains a promise of what *shall be,* on condition of doing the will of God: And it may have respect to what shall be known by the obedient in a future world. For it is not said *when* the promise will be fulfilled.

As I can think of no other passage of scripture, on which you would be so likely to found your opinion, and as I am persuaded this is insufficient for its support, I will now query, whether what you have said on this point has not, in two respects, an evil tendency.

In the first place, has it not a tendency to occasion doubts and perplexity, in the minds of the truly humble and self-diffident, to whom in a special manner the consolations of the gospel ought to be administered?

In the second place, has it not a tendency to countenance and encourage the *daring arrogance* of the self-sufficient, self-confident and censorious Pharisee, or enthusiast?

So far as I have been acquainted with professors of religion, those who give the best evidence of real piety, are not apt to use such self-confident language as your doctrine will justify; *I believe,* and *I hope,* are the common language of the humble Christian. But dogmatical enthusiasts of every denomination will pronounce without hesitancy, that they *know* that their sentiments are *right;* and the most ignorant of the tribe, are often as

forward as any to say, *I know.*

Now, sir, as your character, as a divine, stands on elevated ground, is it not probable that enthusiasts of various sects, will avail themselves of what you have written to justify their dangerous self-confidence, dogmatical assertions, and censorious exclamations? It is, in my view, devoutly to be regretted, that, instead of giving such countenance to arrogance, delusion, and fanaticism, you had not introduced the following lines from the amiable Cowper's Poem on Conversation.

"Where men of judgement *creep* and *feel* their way,
The positive pronounce without dismay,
Their want of light and intellect, supplied,
By sparks absurdity strikes out of pride:
Without the means of knowing right from wrong,
They always are decisive clear and strong;
Where others toil with philosophic force,
Their nimble nonsense takes a shorter course,
Flings at your head conviction in the lump,
And gains remote conclusions with a jump."

LETTER VII.

Remarks on the fourth inference.

I now come to your fourth and last inference, which is this,—"If there be a propriety in God's requiring Christians to be united in the belief of the truth, then there is no propriety in attempting to unite them in *affection*, without uniting them in sentiment."

In illustrating the inference you have some observations to which I have no objection, and others which appear exceptionable. You say, "The brotherly love which the gospel requires is very different from general benevolence!" To this I have no great objection; I would only remark, that, I conceive, you will not affirm that brotherly love and general benevolence are very different as to their general *nature*.

Brotherly love, as I understand the term, is benevolence exercised in *complacency* towards such as give evidence, that they profess the same temper. I would here remark that this evidence may be given mutually between two persons, while they differ in some important respects as to their articles of faith.

You also observe, "Unity of faith is the only proper basis of unity of spirit. Christians may and must be united in affection, so far as they are united in sentiment: but so far as they are disunited in sentiment, they are and must be disunited in affection."

In applying this doctrine you add, "We find that those, who agree in their speculations upon any art or science, commonly feel a mutual attachment, arising from their concurrence in opinion. And a unity of faith never fails to produce a mutual esteem and affection among Christians. Mutual affection will naturally flow from mutual agreement in sentiment. Let Christians be of one mind and they will be of one heart."

I have supposed that in the passages here quoted, by the term *Christians* you meant professors of the christian religion. But I conceive that your account of the effect of unity of sentiment, will better apply to what is found among *false professors*, than among persons of *true humility* and *solid piety*. That mutual affection which is the effect or result of mere concurrence in sentiment, is, in my view, *party affection*, and as distinct from the brotherly love, which the gospel enjoins, as selfishness is from benevolence. More or less of it is to be found among all denominations of Christians; and in as great a degree among the most erroneous as the most orthodox. As it is natural for persons to be pleased with their own sentiments, whether right or wrong, so it is natural for them to be pleased when others concur with them in opinion—whether the question relate to divinity, to arts or sciences, or to politics. But will you, sir, affirm, that the affection which appears in violent partizans in politics, towards such as agree with them in sentiment, is that brotherly love which the gospel requires?

"So far," you say, "as Christians are united in sentiment, so far they are and must be united in affection; but so far as they are disunited in sentiment, so far they are and must be disunited in affection."

Did you, my brother, examine this sentence before it was published? It appears to have been too hasty and incorrect for Dr. Emmons.

Do you feel brotherly love, or complacency towards the moral character of every professor of religion in proportion as he agrees with you in sentiment? Your answer must, I think, be in the negative.

Infernal spirits may be orthodox and agree with each other in sentiment; will they, of course, exercise that brotherly love which the gospel requires? They may agree with *us* in sentiment; shall we on that ground own them as brethren in the Lord?

If "Christians may and must be united in affection so far as they are united in sentiment," the principle will doubtless apply to all intelligent beings; especially, if "mutual affection will naturally flow from mutual agreement in sentiment." Now there are two important points in divinity, to say the least, in which we are assured that Satan agrees with us in sentiment. He believes that "there is one God," and that Jesus Christ is the "holy one of God," and we believe the same. Must there not then, according to your hypothesis, be some degree of brotherly love between us and the accuser of the brethren?

If your theory should be generally adopted, and the sentiments of Satan should become generally known, I suspect he would become a character of considerable respectability in the christian world; and most so with those whose sentiments are most consonant to scripture: For it is highly probable that he is more correct in sentiment, than the generality of professed Christians. But, sir, notwithstanding all his orthodoxy, he is still a devil. Nor is it very

uncommon for some of the vilest of men, to agree in sentiment with some of the best Christians on many important articles of faith.

Moreover, is there not reason to believe, that at the general judgement, both saints and sinners, good angels and evil beings, will all be united in their speculative opinions? Will they not then, according to your principle, be united in affection, and all dwell together with the Lord? If, therefore, your theory can be supported, will it not afford a *new* and *firm* foundation for the support of the universalian scheme, in its most extensive latitude?

Among all the observations in your discourse, there is not one, which is, in my view, more exceptionable than this, viz:—"Unity of faith is the only proper basis of unity of spirit." By *unity of faith* I presume you mean the same as *agreement* in *sentiment*, and by *unity of spirit* the same as *unity of affection*. Let us then examine the principle.

If unity of sentiment is the only proper basis of unity of affection, then the mutual love between God and his saints is founded on agreement in opinion: And, "so far as they are united in sentiment, so far they are and must be united in affection; and so far as they are disunited in sentiment, so far they are and must be disunited in affection."

Admitting that unity of sentiment is the only proper basis for unity of affection, yet doubtless the unity of sentiment must be *perceived* in order that the unity of affection may take place. Is it then, sir, by *perceiving* that God's thoughts are as their thoughts, or that he agrees with them in sentiment, that the affections of saints are drawn forth towards Him? Is there no other basis for our affection towards God, or complacency in his character, than his agreeing with us in our opinions? If there may be some other proper basis of our affections towards him, there may be some other basis of his affection towards us; and, consequently, there may be some other basis for unity of affection, or brotherly love among saints, than agreement in sentiment.

Let us examine respecting the consequences of admitting your hypothesis. If unity of sentiment be the only proper basis for unity of affection; if Christians are and must be united in affection so far as they are united in sentiment, will it not follow, that a mere speculative belief of the truth is all which is necessary to bring a person into union with the Lord? that a person is holy just in proportion as his opinions accord with the bible? that he who believes one religious truth has one degree of holiness? that he who is the most correct in his opinions is the most holy person, and most united in affection to God? And, on the whole, that Godwin's scheme of illuminism is founded in truth? He supposes that vice is merely error in judgement, and that all that is necessary to make any man virtuous, is to give him correct information.

I have not mentioned illuminism, nor universalism, with a view to attach reproach to your

character. I believe you are in heart and in sentiment, as much opposed to these schemes as I am. I have mentioned them in this connexion only to show to what lengths your theory leads, that you and others may feel the importance of abandoning this ground, and of learning to judge of the characters of men by their practical conformity or non-conformity to the moral precepts of the gospel, rather than by their agreement or disagreement with you in relation to the disputed questions in theology.

I have now, sir, finished my remarks on your sermon. I have used freedom in attempting to detect what I regard as a great error in your opinions; but I have indulged no desire to injure your reputation. My theory permits me to think favourably of your character and of the character of many others, from whose opinions I dissent. This I esteem as a great privilege, from which your system excludes its votaries. It is a privilege which I would not surrender for all the honours of reputed orthodoxy, and all the pleasures which can possibly result from uncharitable and intolerant principles.

There is ONE who teacheth man knowledge—in whose hands our hearts are, and who knows in all cases the imperfections of his creatures, and to what cause to impute their errors. May his spirit lead us both in the way of truth, the pleasant path of life and love, and prepare us for that state of perfection and felicity in which all will know, that unity of sentiment is *not* the only basis of *unity of affection.*

THE TENDENCY OF HOMER'S ILIAD.

"HOMER, you know, is the favourite of the whole civilized world. The object of inquiry is, what kind of predisposition will be formed toward Christianity in a young and animated spirit, that learns to glow with enthusiasm at the scenes created by Homer, and to indulge an ardent wish,—which that enthusiasm will probably awaken, for the possibility of emulating some of the principal characters. Let this susceptible youth, after having mingled and burned in imagination among heroes, whose valour and anger flamed like Vesuvius, who wade in blood, trample on dying foes and hurl defiance against earth and heaven; let him be led into the company of Jesus Christ and his disciples, as displayed by the evangelists, with whose narrative I will suppose he is but slightly acquainted before. What must he, what can he do with his feelings in this transition? He will find himself flung as far as 'from the centre to the utmost pole;' and one of these two opposite exhibitions of character will inevitably excite his aversion."

"Or if you will suppose a person to become profoundly interested by the New Testament, and to have acquired the spirit of the Saviour of the world,—with what sentiments will he

come forth from conversing with heavenly mildness, weeping benevolence, sacred purity, and the eloquence of divine wisdom, to enter into a scene of such actions and characters, and to hear such maxims of merit and glory as those of Homer? He would find the mightiest strain of poetry employed to represent ferocious courage as the greatest of virtues, and those who do not possess it, as worthy of their fate, to be trodden in the dust. He will be taught—at least it will not be the fault of the poet if he is not taught—to forgive a heroic spirit for finding the sweetest luxury in insulting dying pangs, and imagining the tears and despair of distant parents or wives. He will be instantly called upon to worship revenge, the real divinity of the Iliad. He will be taught that the most glorious and enviable life is that to which the greatest number of other lives are made a sacrifice; and that it is noble in a hero to prefer even a short life, attended by this felicity, to a long one which should permit a longer life also to others."

"Whatever is the chief and grand impression made by the whole work on the ardent minds which are most susceptible of the influence of poetry, *that* is the real moral; and, Alexander, and, by reflection from him, Charles XII. correctly received the genuine inspiration."

"I wish I may be pardoned for making another strange and indeed, a most monstrous supposition, namely—that Achilles, Diomede, Ulysses and Ajax had been real persons, living in the time of our Lord, and had become his disciples; and yet—excepting the mere exchange of the notions of mythology for christian opinions—had retained entire the state of mind with which their poet has exhibited them. It is instantly perceived that Satan, Beelzebub and Moloch, might as consistently have been retained in heaven."

"Yet the work of Homer is, notwithstanding, the book which Christian poets have translated; which christian divines have edited and commented on with pride, at which christian ladies have been delighted to see their sons kindle into rapture, and which forms an essential part of the course of a liberal education, over all those countries on which the gospel shines!

"If such works do really impart their own genuine spirit to the mind of an admiring reader, in proportion to the degree in which he admires,—and if this spirit is totally hostile to that of Christianity,—and if Christianity ought really and in good faith to be the supreme regent of all moral feelings;—then it is evident that the Iliad, and all books which combine the same tendency with great poetical excellence, are among the most mischievous things on earth."

"With or without classical ideas, men and nations will continue to commit offences against one another, and to avenge them; to assume an arrogant precedence and account it noble spirit; to celebrate their deeds of destruction, and call them glory; to idolize the men who profess and can infuse the greatest share of an infernal fire; to set at nought all principles of virtue and religion in favour of a thoughtless vicious mortal,

who consigns himself in the same achievement to fame and perdition; to vaunt in triumphal entries, or funeral pomps, or strings of scalps, how far human skill and valour can excel the powers of famine and pestilence; men and nations will continue thus to act till some new dispensation of heaven shall establish the reign of Christianity."—*Foster's Essays vol. ii. p.* 134–144.

Suppose that the Iliad, with all its poetical charms had been as much adapted to excite and influence a libidinous passion as it is a passion for war,—that it had represented unchaste desire as the most honourable virtue, and fornicators and adulterers as the glory of a nation: Suppose also that such a lascivious poem had been, for several centuries, used as a classic in all the seminaries of learning in Christendom, and generally extolled as the best that ever was written:—What would have been its effects? Would it now have been too late or too early to ask, How long shall the prince of Pagan poets continue to be the object of christian idolatry?

HISTORICAL FRAGMENTS.

CHAP. IV.

Roger Williams.

"THERE was great disturbance this year, (1634) occasioned by Roger Williams, minister of Salem. He had refused to join in communion with the church in Boston, because they would not make a public declaration of their repentance for holding communion with the church of England whilst they lived there. He was charged with divers exceptionable tenets, as 'that it is not lawful for a godly man to have communion in family prayer or in an oath with such as they judge unregenerate, and therefore he refused the oath of fidelity and taught others to do so; that it is not lawful for an unregenerate man to pray; that the magistrate has nothing to do in matters of the first table;' another tenet is added which ought not to have been ranked with the former, viz: 'that to punish a man for any matters of conscience is persecution.' Mr. Hutchinson remarks, "But what gave just occasion to the civil power to interpose, was his influencing Mr. Endicot, one of the magistrates, and a member of his church, to cut the cross out of the king's colours, as being a relique of anti-christian superstition. Endeavours were used to reclaim him, but to no purpose, and at length he was banished the jurisdiction. He removed to the southward to look out for a new settlement among the Indians, and fixed on a place called by them Moshawsick, but by him Providence.

"After all that has been said of the actions or tenets of this person while in Massachusetts, it ought to be forever remembered to his honour, that for forty years after, instead of showing any revengeful resentments against the colony from

which he had been banished, he seems to have been continually employed in acts of kindness and benevolence, giving them notice from time to time, not only of every motion of the Indians, over whom he had very great influence, but also of the unjust designs of the English within the new colony, of which he himself had been the founder and governor and continued to be the patron."—*Hutchinson's History, vol. i. p. 35–37.*

This is a summary of the account, given by Mr. Hutchinson, of the opinions of Roger Williams, and of his banishment. That he had some faults cannot be doubted, but whether they were greater than the faults of those who banished him, is a question which we are not able to decide. His being banished and reproached is no valid evidence against him; for this has often been the fate of good men. His regarding the symbol of the cross on a military standard as "a relique of anti-christian superstition," is what no enlightened protestant will now disapprove. In a note Mr. Hutchinson observes, "This scruple afterwards prevailed, and the cross was left out of the colours and generally condemned as unlawful." This is the general course of things in our world. One man discovers an inconsistency between some popular opinion or custom and the gospel; he makes his objections and attempts to open the eyes of others: next he and his adherents are reproached and punished; this occasions others to inquire and reflect,—and after a while prejudice subsides, and the heretical opinion gains ground and is at length adopted as orthodox.

But why is the symbol of the cross on the military standard now regarded as anti-christian and improper? If Christians may lawfully wage war, fight, and destroy one another, why should they be ashamed to do it under a symbol of the cross? or even in view of a painting of him who was "meek and lowly of heart?" Since the days of Roger Williams, there seems to have been an apprehension of some incongruity between the design of the Saviour's cross and that of a military standard, or between the temper of him who came not to destroy men's lives, and the temper of those who are destroyers by profession and practice. We may hope that this incongruity will be perceived and felt more and more, till men shall either cease to make war, or cease to call themselves Christians.

IMPROVEMENTS IN PUBLIC WORSHIP.

For the Christian Disciple.

"O worship the Lord in the beauty of holiness."

I READ, in your August number, some remarks on *Public Religious Services*, with high gratification. The writer enquires, "Can nothing be done to render public worship more

interesting and useful?" It is true that formality and inattention prevail, to a considerable extent, in our churches. Too many frequent the house of God from any other motive than to worship the great Creator in sincerity and truth. Instead of being, exclusively, a "house of prayer" and religious instruction, it is not seldom the resort of the thoughtless, profane, and frivolous, who assemble in the sanctuary from habit or curiosity. Even professors of religion do not always conduct with that solemnity and reverence becoming the sacred place and occasion, nor derive that spiritual profit which public worship is calculated to produce. Knowing then, as observers unquestionably must, the existence of the evil, the inquiry is important, *Where is the remedy?*

Your correspondent has suggested the following improvements, viz: Occasional use of a Liturgy, especially for young divines; kneeling, or a recumbent posture; an increase of the number, and diminution of the length, of devotional exercises; and greater labour on the part of ministers, to render these exercises interesting. Arguments, for and against written prayers, have been presented to the christian public by eloquent and devout men, and it is the almost unanimous opinion of Congregationalists, that extemporaneous prayers are better adapted to devotional exercises than the use of any Liturgy. It is in the power, and very proper, for ministers, young or old, to ingraft upon their memories, the ideas of other Christians for use in their addresses to the throne of grace, and to call from liturgies and scripture every variety of expressions calculated to render their prayers more edifying. Kneeling, although a very suitable attitude for mortals in addressing the Almighty, has been found to be so inconvenient and unnecessary that it is generally disused in all dissenting churches. The imitation of kneeling, practised in many congregations in neighbouring states, viz.—sitting, with the body inclined forward, and the face hid, is attended with some objections. It has an irreverent appearance; it induces sleep; and it renders hearing difficult. The usual practice of standing is a convenient posture to the greater part of congregations, might be attended with every requisite to a devout worshipper, and has antiquity in favour of it, as we read that the people of Israel *stood* while king Solomon offered a prayer, at the dedication of the Temple.

Long prayers are certainly highly injudicious: we *are not heard for our much speaking.* Short and pertinent prayers are best suited to all occasions. The hint to ministers, to spend more strength on their prayers is very important and seasonable. How often do we hear of a clergyman's making an "elegant" prayer; and sometime since a news-paper, ironically perhaps, spoke of a certain preacher's "addressing the audience in an *eloquent* prayer." No one would speak of a solemn and scriptural prayer in such terms.

I beg leave to add to the observations of your correspon-

dent a few *rules* which may be serviceable to all who strive to render an acceptable service in the courts of God's house.

1. Let the Lord's day be spent in a devotional frame of mind, from the beginning to the end thereof "Remember to keep it *holy*" is as obligatory on Christians as it was on Jews.

2. On entering church let a devout mental prayer be offered that all thoughts foreign to devotion may be driven from the mind, and the heart and soul solemnly engaged in the sacred duties of the sanctuary.

3. In singing, if gifted with a voice to sing, join in the sweet praises of God; if unable to sing audibly let the heart attune itself in this delightful service; and always bear in mind that *singing is an act of worship.*

4. In prayer, let the eyes be fastened on the speaker, or fall to the earth, and consider that what the minister utters is *your personal address to the Deity.* Let not your thoughts wander, suffer not your eyes to rove, fasten your whole mind upon the subject, so interesting and solemn.

5. In hearing the scriptures, or the sermon, cease not to look uninterruptedly at the preacher, earnestly endeavouring and praying to reap *spiritual* profit. Be not fastidious or critical, but determined to derive whatever *religious* benefit is to be gained from the discourse.

6. As there are some frivolous persons who frequent church to exhibit fashionable attire, or who, when there, appear irreverent and gay, permit not your eyes to wander, or your thoughts to be engrossed, *for a moment,* on others' dress or conduct. Consider yourself alone as much as possible; be in soliloquy.

7. Let clergymen write plainer sermons, calculated to "win souls" rather than applause, and let them speak in a more serious, impressive manner, inducing a belief in the audience that they are in earnest in delivering a message from God of infinite importance to their hearers.

Should these, and similar rules, be rigidly observed, it is believed that a correction will be had to the evils complained of, and that the reproach of being *formal worshippers* will no longer attach itself to our congregations.

S. A.

BENEDICT ON SLAVERY.

For the Christian Disciple.

The following is extracted from Mr. Benedict's general history of the Baptists in America:—

"Slaves are the most numerous in Virginia, the two Carolinas, Georgia, Kentucky, and Tennessee. In all the states under consideration there are multitudes of black people and creoles, who are not slaves. Some are the descendants of manumitted ancestors; many who were born slaves have been liberated by benevolent and conscientious owners, and others have purchased their own freedom.

"Multitudes of the inhabitants of these states have nothing to do with slavery; some from principle, and others for want of the means to obtain them.

"The Quakers, who are numerous in some of the southern states, to their praise be it spoken, would never hold slaves.

"The Baptists are by no means uniform in their opinions of slavery. Many let it alone altogether; some remonstrate against it in gentle terms; others oppose it vehemently; while far the greater part of them hold slaves, and justify themselves the best way they can.

"In the six states we have named, there are now about ninety thousand Baptist communicants; and I conclude as many as forty thousand of this great number are negroes. Many of them it is true are free, but the greater part of them are slaves. Thousands of them are owned by Baptist masters, and others by other people. The owners of slaves have generally been loaded with reproachful invectives for their practice. They have been all, without discrimination, charged with a want of both principle and feeling, with tyranny, cruelty, and oppression. But "to discriminate is just." Many must be blamed, but others ought rather to be pitied. "Many I have seen are heartily sick of having slaves about them, and think that the people at the northward, who are free from the incumbrance of this troublesome *property*, are far more happy than they.

"In travelling to collect materials for this work, I spent about five months in the six states now under consideration. I set out with a determination to say nothing on the subject of slavery; but people would converse upon it. Some were very curious to learn the minds of the northern people respecting slavery; others wanted to know how we could do our work without negroes; and many were anxious to clear themselves of the unjust aspersions, which, in their opinions, had been cast upon them. There is a class of people, (though I am happy to say I do not find many in it who profess religion,) that entrench themselves around with their laws, their customs, and their wealth, and spurn with indignity any scruple of the lawfulness of holding slaves.

"The existence of slavery in a country is calculated to awaken all the propensities of human nature, whether good or bad. Those who are so disposed, have abundant opportunities to play the tyrant, and to vent all their merciless and angry passions upon a set of poor, defenceless fellow beings; while those who are inclined to tenderness and compassion, may always find occasions for displaying these noble virtues.* But after all we can say—it must be acknowledged that thousands of these wretched beings are sunk beneath an enormous load of oppressive misery. The following anecdote will exemplify these remarks:

"A planter in the upper part

* Here it is apposite to remark, that the habitual exercise of tyranny and cruelty, has an invariable tendency to harden the heart, as common observation, and all history evince.

of Georgia, went down to Charleston to purchase slaves. A cargo had just been landed—they were set up at auction—declared to be *sound in wind and limb*, and were struck off to the highest bidder. This planter purchased his complement, and the driver conducted them off. On the way to Augusta, one of the women accidentally saw the man who had been her husband in Africa; the dissevered pair immediately recognized each other, and their feelings at this unexpected meeting may be conceived by those, who are acquainted with conjugal affection. The owner of the husband was moved at the scene, and proposed either to sell, or buy, that the poor creatures might live together on the same plantation. But the other, hard-hearted man! would do neither. They of course were soon parted; the woman was conducted up the country, and soon after died with grief."—*Vol. ii. p. 206–211.*

Mr. Benedict further observes, page 250, in speaking of the slave-holders, "There is such a strong current against the emancipation of slaves, and custom, covetousness, indolence, and ambition, find so many arguments in favour of slavery, that there seems but little prospect, that any material change will at present be effected, in the condition of this numerous race of enslaved and degraded beings." Hence, it is abundantly evident, that it belongs to the general government of the U. S. to banish tyranny and oppression from this boasted "asylum of liberty!" and to break the rod of the oppressor.

UNCOMMON THOUGHTS ON COMMON SENSE.

The idea which I have adopted of common sense is plain and simple. I consider it as the perception of things as they appear to the *greatest* part of mankind. It has no relation to their being *true* or *false*, *right* or *wrong*, *proper* or *improper*. For the sake of perspicuity, I shall define it to be, Opinions and feelings in unison with the opinions and feelings of the bulk of mankind.

From this definition, it is evident that common sense must necessarily differ in different ages and countries, and in both, must vary with the progress of taste, science, and religion. In the cultivated state of reason, the opinions and feelings of a majority of mankind will be *wrong*, and, of course, their common or universal sense, will partake of their errors. In the cultivated state of reason, *just* opinions and feelings will become general, and the common sense of the majority will be in unison with truth. I beg leave to illustrate what I mean by a few examples.

1. There are many things which were contrary to common sense in former ages, both in philosophy and religion, which are now universally believed, insomuch that to call them in question is to discover a want of judgement, or a defective education.

2. It is contrary to common

sense to speak or write in favour of republicanism, in several European countries; and it is equally contrary to it to speak or write in favour of monarchy, in the United States of America.

3. The common sense of the planters in Jamaica is in favour of the commerce and slavery of the Africans. In Pennsylvania, reason, humanity, and common sense, have universally declared against them.

4. In Turkey, it is contrary to the common sense of delicacy which prevails in that country, for a gentleman to dance with a lady. No such common sense prevails in any of the western countries of Europe, or in the states of America.

5. It is contrary to the common sense of many numerous sects to believe, that it is possible for men to go to heaven, who do not embrace their principles, or mode of worship. Among rational men, this common sense is contrary to truth and christian religion.

6. The common sense of mankind has generally been in favour of established modes and habits of practice, in medicine. Opium, bark, mercury, and the lancet have all forced their way into general use, contrary to this common sense. Their utility is a proof how little common sense accords with the decisions of reason, and how improperly it is supposed to be a part of that noble power of the mind.

7. It is agreeable to the common sense of a great part of mankind, to revenge public and private injuries by wars and duels, and yet no wise or just reason has ever been given to justify the practice of either of them.

8. The common sense of nearly all nations, *is* in favour of preventing crimes by the punishment of death, but right reason, policy, and the experience of a wise and enlightened prince, all concur in proving that the best means of preventing crimes, is by *living* and not by *dead* examples.

In the perfection of knowledge, common sense and truth will be in unison with each other. It is *now more* related to error than to truth, and in the sense in which I have described it, it implies more praise than censure to want it.

To say that a man has common sense, is to say that he thinks with his age or country, in their *false* as well as their *true* opinions; and the greater the proportion of people, he acts and thinks with, the greater share he possesses of this common sense. After all that has been said in its favour, I cannot help thinking that it is the characteristic only of common minds.

To think or act with the majority of mankind, when they are *right*, and differently from them, when they are *wrong*, constitutes in my opinion, the perfection of human wisdom and conduct.

The *feelings* and *opinions* of mankind are often confounded; but they are widely different from each other. There may be *just* feelings connected with *erroneous* opinions and conduct. This is often the case in religion and government. But, in general, opinions and feelings are just and unjust in equal degrees,

according to the circumstance of age, country, and the progress of knowledge before mentioned.

I cannot dismiss this subject without adding the following remark.

Mankind are governed, says Mr. Boyle, by their prejudices, and not by their principles. To do them good, we must, in some measure, conform to these prejudices;—hence we find the most acceptable men in practical society, have been those who have never shocked their contemporaries, by opposing popular or common opinions. Men of opposite characters, like objects placed too near the eye, are seldom seen distinctly by the age in which they live. They must content themselves with the prospect of being useful to the distant and more enlightened generations which are to follow them.

Galileo, who asked pardon of the Pope, on his knees, for contradicting the *common sense* of the church, respecting the revolution of the earth, and Dr. Harvey, who lost all his business by refuting the *common sense* of former ages, respecting the circulation of the blood, now enjoy a reputation for their opinions and discoveries, which has in no instance ever been given to the cold blood of common sense.—*Abridged from Dr. Rush.*

THE CHRISTIAN CABINET FOR YOUNG PEOPLE.

No. VII.

The Duke of Buckingham.

In the last Number of the Disciple the character of James H. Beattie was exhibited as remarkably amiable and worthy of imitation. By way of contrast and admonition an opposite character will now be briefly noticed.

George Villiers, duke of Buckingham, was born in 1627, and was a distinguished person in the reign of Charles the second. He possessed great natural abilities which were much improved by education: but they were shamefully misapplied. The earl of Clarendon gives the following account of this *duke of dissipation*:—

"He was a man of noble presence; he had great liveliness of wit, and a peculiar faculty of turning serious things into ridicule. He had no principles of religion, virtue or friendship. Pleasure, frolic, or extravagant diversion were all that he regarded. He had no steadiness nor conduct; and would never fix his thoughts, nor govern his estate, though it was at one time the greatest in England. He was bred about the king, and for many years had a great ascendant over him; but at length he drew a lasting disgrace upon himself, and ruined both body and mind, fortune and reputation. The madness of vice appeared in him in very eminent instances; and at last he became contemptible and poor, sickly and sunk in all respects; so that his conversation was as much avoided, as it ever had been courted."

Such were the consequences of prostituting eminent talents

and advantages to profane, immoral and irreligious purposes. Had he but possessed the disposition of James Hay Beattie he might have been a very great blessing to his country, and his name would have been handed down to following generations as the glory of the age in which he lived. But, unhappy man! he chose the path of vice, and it proved to him the road to infamy and ruin. By his fate let young people be admonished. Let them ponder on the language uttered by this profligate in the prospect of death. In a letter which he wrote to Dr. W. a particular friend, a little before his decease, we have the following passages :—

"O, what a prodigal have I been of that most valuable of all possessions, time! I have squandered it away with a profusion unparalelled; and now, when the enjoyment of a few days would be worth the world, I cannot flatter myself with the prospect of half a dozen hours.

"How despicable, my dear friend, is that man who never prays to his God, but in the time of distress! In what manner can he supplicate that Omnipotent Being in his affliction, whom, in the time of his prosperity, he never remembered with reverence? Do not brand me with infidelity when I tell you that I am almost ashamed to offer up my petitions at the throne of grace, or to implore that divine mercy in the next world which I have scandalously abused in this. Shall ingratitude to man be looked upon as the blackest of crimes, and not ingratitude to God? Shall an insult offered to the king be looked upon in the most offensive light, and yet no notice taken when the King of kings is treated with indignity and disrespect?"

"A future state may well enough strike terror into any man who has not acted well in this life; and he must have an uncommon share of courage indeed who does not shrink at the presence of God."

"From my rank I might have expected affluence to wait upon my life; from religion and understanding, peace to smile upon my end; instead of which I am afflicted with poverty and haunted with remorse; despised by my country, and, I fear, forsaken by my God!"

"To procure a smile from a blockhead, whom I despised, I have frequently treated the virtuous with disrespect; and sported with the holy name of heaven to obtain a laugh from a parcel of fools, who were entitled to nothing but contempt."

"What a pity that the holy writings are not made the criterion of true judgement! or that any person should pass for a gentleman in this world, but he that appears solicitous about his happiness in the next."

"Favour me with a visit as soon as possible—come and pray for the departing spirit of the poor unhappy

BUCKINGHAM!"

It is not supposed that profligate youth are in the habit of reading the Christian Disciple; but the admonitory account now given may be a means of preventing some young people from adopting vicious courses and of exciting them to pursue with greater diligence and fervour the

path of life. Wo to the wicked for it shall be ill with him.

No. VIII.

Edward Drinker.—This man was born December 24th, 1680, in a small cabin in Philadelphia. At 12 years of age he went to Boston where he served as an apprentice to a cabinet maker. In 1745, he returned to Philadelphia, with his family, where he lived to the time of his death. He was four times married—had 18 children, all of whom were by his first wife. Not long before his death he heard of the birth of a grand-child to one of his grand-children.

He retained all his faculties till the last year of his life. Even his memory was but little impaired. He was remarkably temperate, and enjoyed an uncommon share of health. During his long life he never was confined to his bed more than three days; and he often declared he had no idea of the pain called the head-ach.

He was a man of the most amiable temper; old age had not curdled his blood; he was uniformly cheerful and kind to every body. His religious principles were as steady as his morals were pure.

When he was born, the banks of the Delaware, where the city of Philadelphia now stands, were inhabited by Indians, with a few Swedes and Hollanders. He lived to see the same ground become the seat of a city of great wealth and splendor. He saw regular streets where he once pursued a hare; he saw churches rising upon morasses where he had often heard the croaking of frogs; he saw ships of every size and use where he had formerly seen nothing but Indian canoes. He saw stately edifices filled with legislators, where he had seen an Indian council fire. He saw the treaty ratified between the Confederated States of America and the monarchy of France, on the same spot where he saw William Penn ratify his first and last treaty with the Indians. He saw the beginning and the end of the empire of Great Britain in Pennsylvania. He had been the subject of seven crowned heads, and afterwards became a willing citizen of a republic. He died Nov. 17th, 1780, aged 101 years, 10 months and 28 days.

Dr. Rush, from whose writings this abstract was taken, says he died "in the 103d year of his age." If this was correct, there must have been a mistake in giving the date of his birth, or of his death.

No. IX.

Benevolent act of M. De Montesquieu.

The author of the Memoirs of this celebrated personage relates of him the following anecdote:—A gentleman being at Marseilles, hired a boat with an intention of sailing for pleasure; he entered into conversation with the two young men who owned the vessel, and learned that they were not watermen by trade, but silversmiths; and that when they could be spared from their usual business, they employed themselves in that way to increase their earnings. On expressing his surprise at their conduct,

and imputing it to an avaricious disposition: "Oh! sir," said the young men, "if you knew our reasons, you would ascribe it to a better motive. Our father, anxious to assist his family, scraped together all he was worth, and purchased a vessel for the purpose of trading to the coast of Barbary; but was unfortunately taken by a pirate, carried to Tripoli, and sold for a slave. He writes word that he has luckily fallen into the hands of a master who treats him with great humanity; but that the sum demanded for his ransom is so exorbitant, that it will be impossible for him ever to raise it: he adds, that we must therefore relinquish all hope of ever seeing him, and be contented; that he has as many comforts as his situation will admit. With the hopes of restoring to his family a beloved father, we are striving by every honest means in our power, to collect the sum necessary for his ransom, and we are not ashamed to employ ourselves in this occupation of watermen."

The gentleman was struck with the account and on his departure made them a handsome present. Some months afterwards, the young men being at work in their shop, were greatly surprised at the sudden arrival of their father, who threw himself into their arms; exclaiming at the same time, that he was fearful they had taken some unjust method to obtain the money for his ransom; for it was too great a sum for them to have gained by their ordinary occupation. They professed their ignorance of the whole affair, and could only suspect they owed their father's release to that stranger to whose generosity they had been before so much obliged.

After Montesquieu's death, an account of this affair was found among his papers, and the sum actually remitted to Tripoli for the old man's ransom.—*Philanthropist, No. 11, p. 294.*

No. X.

THE WAY TO HAPPINESS.

Look thou to God,
And ever prize 'bove all created good—
Jesus thy Saviour!—thy deliverer, Christ!
The pledge of hope! the anchor of the soul!
The bright and morning star! whose tranquil beam
Shall light thee safe, through the dark vale of death;
Thy only comfort! He hath been the joy
Of thousands and ten thousand times ten thousand
Who now have spread their palms and learn'd to sing
Hosannas in the highest; and he still,
Will cheer each heir of glory, that hour
When time shall be no more. Men, little think
What countless and eternal benefits
From him proceed—what blessings for his sake

God hath prepared, and what felicities
Await his true disciples: men who lived
Not for themselves, but others, and who bore,
Like their great Master, many a load of wo,
And drank affliction's cup, and walk'd through earth
Like pilgrims, to a better country bound;
Though doom'd awhile, by wisdom infinite,
To stray through thorns, and bear the buffetings
Of sin and Satan: yet the strife will cease!
The journey shortly end! The race be o'er!
The crown be won!

With lasting gratitude
Let thy breast glow, for that direction true,
'Mid a dark world—the book of God! When joy
O'erwhelms in vortex—like thy dizzy mind—
Makes every sound harmonious, every form
Appear in vernal beauties; lest the draught
Intoxicate, and hurry on thy feet
To join the evil throng, who share the gift
Unmindful of the Giver; humbly turn
To that assemblage of all heavenly things
Wisdom and righteousness, and mark the end
Of those, who, in prosperity, forgot
The God that made them, and whose bounteous hand
Sent them their every blessing. And when grief
Presses thy spirit to the earth, still fly
To the same fountain of all knowledge good!
Its words shall sooth thy cares, remove thy doubts,
Allay thy sorrows, level make thy faith,
Cheerful thy life, thy death serene. COTTLE.

REMARKS ON MR. SCHLEUSNER'S VIEWS OF THE SPIRIT OF GOD.

THE learned Mr. Schleusner, a professed Trinitarian, in his Dictionary of the New Testament, on the word *pneuma* or *spirit*, has collected the several passages which he thought might be used in support of the personality of the spirit, or what he denominates the "third *subjectum*, which besides the Father and Son exists in God" The passages which he selected for this purpose are the following: Matt. xxviii. 19. John xiv. 17–26. Ch. xv. 26. ch. xvi. 13, and 1 Cor. xii. 3, 4.

Of these seven passages, five are those in which Jesus promised the spirit under the title of the comforter, advocate, or monitor. It is presumed no judicious person will deny, that whatever might be intended in the promise of the comforter, it was fulfilled, at least in part, on the day of Pentecost; and that the history called "The acts of the Apostles" contains an account of the events promised or predicted. We have indeed much said in that history of the effusion of the spirit, and

the consequent miracles. Yet Mr. Schleusner in his manner of classing and explaining the texts, has set aside every instance in which the term spirit is used in the book of Acts, as affording no support to the doctrine that the spirit is a person. He has a class of texts in regard to which he says the Holy Spirit signifies "extraordinary gifts." This class includes Acts i, 5, 8. Ch. ii. 4, 17, 18, 33. v. 22. viii. 15, 17, 18, 19. ix. 17. x. 44, 45, 47. xi. 15, 16. xiii. 9. xv. 8. xix. 2, 6, and several others. He has another class in which the spirit signifies "Divine afflatus, inspiration, revelation, oracle." But what these are different from "extraordinary gifts" I do not understand.

Now, if the Saviour's promise of the comforter might be fulfilled by *shedding forth*, or *pouring out* the Holy Spirit in "extraordinary *gifts*," and inspiring men with knowledge, fortitude and comfort, and enabling them to perform signs and wonders in the name of Jesus; such unquestionably was the import of the promise. As it must be supposed that the promise and its fulfilment accord with each other, and as Mr. Schleusner has himself set aside the texts which relate to the fulfilment, as affording no evidence that the spirit is a person, we are fairly conducted to this conclusion, that the passages containing the promise do not imply the personality of the spirit.

We may now examine the passage in 1 Cor. xii. 3, 4. "Wherefore I give you to understand that no man speaking by the spirit calleth Jesus accursed: and that no man can say that Jesus is the Lord but by the Holy Ghost. Now there are diversities of gifts but the same spirit."

Other passages in which the spirit is represented as *speaking* —or persons are represented as speaking by or through the Holy Ghost, Mr. S. has explained to signify no more than "Divine afflatus, inspiration, revelation, oracle." See Acts x. 19. xi. 12, 28. xiii. 2, 4. xvi. 6, 7. xx. 23. xxi. 4, 11. xxiii. 8, 9. This is not all; the third verse of the passage we have now under consideration is also classed under this head; although he had before classed it as favouring the personality of the spirit. We have therefore Mr. Schleusner's authority for saying that this verse is no proof that the spirit is a person. The fourth verse it is believed, implies no more nor less than this, that God by the same spirit communicates a diversity of gifts.

Mr. Schluesner then has only one text remaining in support of the doctrine in dispute, Matt. xxviii. 19. On this we may remark, that preparatory to the ministry of the Messiah "God anointed Jesus of Nazareth with the Holy Ghost." This took place at his baptism and inauguration; and the "great salvation which at the first began to be spoken by our Lord, was confirmed by them that heard him; God also bearing them witness both with signs and wonders and divers miracles, and gifts (or distributions) of the Holy Ghost, according to his own will." Such was the manner in which the christian dispensation was introduced and

established; and to these things the disputed text undoubtedly had reference, whether the spirit be a person or not. Let us now see whether Mr. Schleusner will not again help us out of difficulty, and enable us to set aside his only remaining proof. What then did he suppose was intended by the terms *Holy Spirit*, as used in reference to our Saviour's conception, his inauguration and miracles, and the miracles wrought by the Apostles? The passages are included by him under the three numbers "11," "12," "14." And the three definitions are as follows; "11. The *divine influence* by the intervention of which Jesus not only began to live, but was at his baptism inaugurated to his public office, &c." "12. The *divine power*, by the aid of which Christ wrought his miracles on earth and completely executed the business committed to him by God." "14. The *extraordinary gifts*, as they are commonly called, of the Holy Spirit which fell to the Apostles on the day of Pentecost, after Christ's ascension, with which many Christians, and almost all the teachers of the christian religion in the primitive church, were furnished, &c."

If in all this train of miracles for the introduction and establishment of Christianity, the Holy Spirit by the aid of which they were performed was *not* a person distinct from the Father; by what authority or what analogy can any one pretend, that by the very same terms a person is intended in the Apostle's commission? Has not then Mr. Schleusner furnished us with the means of completely setting aside every text which he could find in support of the personality of the spirit?

We may further remark that, exclusive of the many instances in which other words of the same import are adopted, the phrase *Holy Spirit* or *Holy Ghost* is used *ninety* times in the New Testament; and *three* only of these are included in the list of texts which Mr. Schleusner has selected for the support of his doctrine of a third *subjectum* or *person*. The instances in which he supposed the phrase did not mean a person are to those which he selected as proofs of the spirit's distinct personality, as *twenty-nine* to *one*. By classing and explaining other texts he has clearly shown how the *three* on which he relied may be fairly explained as affording no support to the disputed hypothesis.

We may then ask, Can it be reasonable to suppose that in the *three* selected instances the phrase means a person distinct from the Father, while in the *eighty-seven* other instances no such idea is intended? Are not then the probabilities against the distinct personality of the spirit as great at least, as *twenty-nine* to *one*?

The following propositions are believed to be incontrovertible;—That the phrases *holy spirit*, *spirit of God*, and *breath of God*, are of precisely the same import, as used in the scriptures: That there is no analogy in the use of language which will justify us in saying that the *spirit* or *breath* of God is a distinct person, or that God and his spirit are two persons:

and that from the days of Abraham to the Messiah, no idea of the distinct personality of the spirit of God ever entered the mind of a pious Jew.

The following propositions I believe to be equally true, but still they may be controverted: That the doctrine which represents God and his spirit as two persons is so far from tending to enhance the dignity and glory of Jehovah, that it really tends to divide and diminish them in the view of reflecting minds: That the greater the number of persons is supposed to be in the Holy One of Israel, the less each of those persons must appear, because these *persons* will be regarded as so many *parts* or *portions* of Deity: And, finally, that the time is at hand when the doctrine of the distinct personality of the spirit will be regarded by Christians in general, as one of the numerous productions of anti-christian controversy.

REMARKS UPON HERESY, BY THE LEARNED AND PIOUS DR. JOHN OWEN.

"It is no easy thing to show what heresy is in general; whether this or that particular error be an heresy in this or that man, especially if such things as stubbornness and pertinacy upon conviction, with the like, be required to make a man a heretic; for such things cannot be evidenced or made out but only (for the most part) by most obscure conjectures, and such as will scarcely satisfy a charitable judgement. Some things, indeed, are so clearly in the scripture laid down and determined, that to question or deny them, bespeaks a spirit self-condemned, in that which he doth profess. But generally errors are about things hard to be understood, not so clearly appearing, and concerning which it is very difficult to pass the sentence of heresy. No judge of heresy, since the Apostles' days, but hath been obnoxious to error in that judgement; and those who have been forwardest to assume a judicature, and power of discerning between truth and error so far as to have others regulated thereby, have erred most foully. Of old it was generally conceived to be in councils. Now I should acknowledge myself obliged to any man that would direct me to a council, since that Acts xv.; which I may not be forced from the Word to assert that it in something or other went astray.

"Luther feared not to affirm of the first and best General Synod that *he understood not the Holy Ghost to speak in it.* Yea, and Beza, that *such was the folly, ignorance, ambition, wickedness of many Bishops in the best times that you would suppose the* Devil *President in their Assemblies.* Insomuch as Nazianzen complained that *he never saw a good of any;* and affirmed that he was *resolved never to come at them more.* And in truth, the fightings and brawls, diabolical arts of defamation and accusing one another, abominable pride, ambition and

affectation of pre-eminence, which appeared in most of them, did so far prevail, that in the issue they became, (as one was entitled) *dens of thieves*, rather than conventions of humble and meek disciples of Jesus Christ, until at length the holy dove being departed, an ominous owl overlooked the *Lateran* Fathers; and though with much clamour they destroyed the appearing fowl, yet the foul spirit of darkness and error wrought in them as effectually as ever. But to close this discourse, ignorance of men's invincible prejudices, of their convictions, strong persuasions, desires, aims, hopes, fears, inducements; sensibleness of our own infirmities, failings, misapprehensions, darkness, knowing but in part, should work in us a charitable opinion of poor erring creatures, that do it, perhaps, with as upright sincere hearts and affections as some enjoy truth. AUSTIN tells the *Manichees*, the most paganish heretics that ever were, that "they only raged and were high against them who knew not what it was to seek the truth and escape error." With what ardent prayers the knowledge of truth is obtained! And how tender is SALVIAN in his judgement of the *Arians!* "They are, (saith he,) heretics, but know it not; heretics to us, but not to themselves. Nay, they think themselves so Catholic, that they judge us to be heretics. What they are to us, that we are to them. They err, but with a good mind; and for this cause God shows mercy towards them." Now if any shall dissent from what I have before asserted concerning this particular, I would entreat him to lay down some notes, whereby heretics may infallibly be discerned to be such, and he shall not find me repugning."—*Owen's Collection of Sermons, p. 237.*

POETRY.

THE DUMB LUNATIC.

St. Mark, chap. ix.

FROM amid the crowd what unhallowed tone?
What voice in agony cried?
It seem'd like nature's incensed moan,
For reason's blessings denied.

Oh! behold that face with its pallid hue,
Like snow-flakes at twilight's hour!
And that eye so glowing, yet rayless too,
Like the moon in her waning hour!

And the youthful form that with early pain,
Has faded in boyhood's glow;
And the tongue whose motion tho' quick, is vain,
And the short, faint smile of wo.

In anguish beside him his father stands,
In a statelier mood of grief;
He is grasping both of those thin, white hands,
And hopelessly seeks relief.

The Disciples of Jesus cannot bless—
He turns in anguish away,
And a smile of dark unbelieving distress,
Seems o'er his clos'd lips to stray.

But behold, the Saviour of men appears!
One thrill to his chill'd heart flies—
His wishes contend with decaying fears,
And the warm drops fill his eyes.

A few gentle words for a father's wo,
Are breath'd by *that voice of power;*
Soothing, as streams at mid-summer flow,
When heard in the noon-tide hour.

A higher address of command appears,
What has heavenly mercy done?
Jesus has banish'd the father's tears,
And has rais'd his dying son! H.

WHY DOES AZURE DECK THE SKY.

I HAVE thought, while listening to Moore's Song, of "Why does azure deck the sky?" that the *Music* was well calculated for Sacred Harmony, if the almost idolatrous expressions in the words accompanying it, could be applied to Him, to whom only they are due. I hope the following lines may awaken in the lovers of the tune in question, some holier associations.

WHY extends yon arch on high,
By Thee, th' unseen, eternal, given?
Why those gems that deck the sky?
'Tis to proclaim Thee, Lord of Heaven!
All that's *vast* by Thy decree,
Hath been made to honour Thee.

Why does darkness veil the world?
That Thou may'st triumph o'er the shade.
Why are bolts of thunder hurl'd?
That there Thy power may be display'd!
All that's *dread* by Thy decree,
Hath been made to honour Thee.

Why does nature bliss impart ?
Oh ! to raise our thoughts above.
Why does music melt the heart ?
Oh ! to prove, that Thou art love !
All that's *pure* by thy decree,
Hath been made, to honour Thee. **H.**

INTELLIGENCE.

THE DUEL OR SINGLE COMBAT.

[It must be gratifying to the benevolent mind to know that duelling is becoming disreputable in the southern states. We shall therefore give the principal paragraphs of an article on this subject, which has appeared in the National Register and the Carolina Observer.]

Several duels, have lately taken place in the U S. in which respectable young men have fallen victims to the custom from causes originating in the most wanton levity. This unauthorised waste of human life is a public injury as well as a private wrong, and the offenders, if in the employment of the nation, ought to be degraded from office, stripped of their epaulets if they have any, and advertised as persons who have dishonoured their stations and violated the moral obligations of society.

We speak without any personal allusion. But is it not monstrous, that so vile and irreligious a practice, which originated in a barbarous and superstitious age, should find at this enlightened day, legislatures that tolerate it, and individuals that positively sanction it ?

Our presses teem with productions concerning Bible Societies and the propriety of converting the Heathen : thousands of dollars are annually expended in sending forth missionaries to turn the Infidel from the error of his way : but where is the Heathen or the Infidel who at present countenances a vice so gross, so repugnant to the laws of nature, so opposite to the dictates of the gospel, as that of *duelling ?* It is a vice so wholly prevalent among *Christians* that we seek for it among Jews, Mahometans, and Pagans, in vain.

To what purpose are the cares of parents, the instructions of tutors, the accomplishment of education ? The hopes of a family, the support of declining age, the prospects of female and friendless connexions, perhaps, depend upon the future exertions of a promising youth. Frail foundation. His life is at the mercy of the first expert rude ruffian that chooses to insult him. He falls ; and in one common grave are buried his expected services to his country, the consolation of his family, and the happiness of his relatives.

In the times in which we live we have no pretence, except the licentiousness, and brutality of our passions, for resorting to the duel. It was in its commencement, a legal and judicial mode of trial ; for the custom which, as Paterculus informs us, came originally from the nations of the north of Europe, was founded on this principle, which was then generally believed to be orthodox ; namely : *that God would give the victory to the innocent party* There is, however, no such belief now : on the contrary, it is very manifest that the most amiable, the most intelligent, the most worthy, commonly fall a sacrifice to the unfeeling hardihood of ignorance, to the violence of unbridled passsion, or to an unreflecting vanity, which losing sight of the higher attributes of our nature seeks for distinction by means of physical and bloody dexterity.

The absurdity of the practice, even in these dark ages, soon became obvious. As early as the year 855, duels were condemned by a council held at Valencia ; the victor being excommu-

nicated, and the victim pronounced unworthy of burial. The Kings of Denmark abrogated that method of proof. Duels were interdicted by several of the Popes; and three or four of the French monarchs, particularly Louis XIV prohibited duelling under very severe penalties Thus, we see that pious, enlightened, and valiant men, have united in condemning the practice.

After the abrogation of the duel as a legal mode of trial, it was continued in Europe by a proud and arrogant nobility, who disdained to be controlled by any law but their own will. Some modern gentlemen, or those who would be modern gentlemen, ape this audacity. But in a country like ours, where the laws are paramount, they should be taught another lesson. Besides, if the custom be proper, it is, under a republican form of government, as proper for one man as for another. But do we not find that it is a practice appertaining exclusively to those who assume a certain air and consequence in society? If two chimney-sweepers were to refer their quarrel to the event of a duel, it would occasion only a laughter and merriment; and this is a clear proof that it is in no wise founded in reason; because, if it were a rational mode of deciding disputes, it would be applicable to one man as well as to another, whatever might be his profession. The trial by jury never excited mirth on account of the meanness of the object. It is so just, so appropriate, so well founded in the nature of things, that it is impossible, in any application of it to human affairs, to turn it into derision

Indeed, it may be safely asserted, that the readier an individual is to refer the determination of his quarrel to the result of a duel the greater blockhead he is. There are few insults or injuries in life which may not be satisfactorily adjusted and amicably settled by the interference and arbitration of honest and rational men.

The fair sex have it in their power to do much in affairs of this kind. Their frowns would tend greatly to put duelling out of fashion. In truth, we do not perceive how any lady of delicacy or sensibility can reconcile it to herself to take to her arms a duellist, who has by a successful shot probably blasted the hopes of a family or covered a widow and children with mourning and consigned them to wretchedness and despair. The courage of a duellist is not of that kind which is essential to the happiness and protection of women in society; and the females who view it in that light and confide in it are in general wofully deceived. It is the mind that does not yield to difficulties, the heart that is untuned to soft and benevolent sensations and yet firm and steady in a pursuit of virtuous and honourable purpose that afford to the sex the blessings of domestic enjoyments and the pleasures of social intercourse. Wise and well tempered men shun the person who carries a dirk by his side or a pistol in his pocket prepared to stab or fire upon the slightest irritation.

The practice, however—we are glad that we are enabled to say it—is declining among us. In the states north of the Hudson it has always been rare, the late law of the Virginia Assembly, excluding duellists from office, has had a very salutary effect, and we now seldom hear of duels in that commonwealth. Indeed all that seems to be wanting completely to extirpate the evil, is the energetic interposition of the government of the United States. When we reflect that officers high in rank, and of great importance to their country, may be taken off by the felonious custom of duelling, and the public service thereby sustain irreparable injury, will it be controverted that the offending and surviving party ought to be severely punished?

REPORT OF THE TRUSTEES OF THE EVANGELICAL MISSIONARY SOCIETY.

At this anniversary of the Evangelical Missionary Society, the Trustees are again called in Providence to join with the members in lamenting the death of one, who, since their organization, has been an active and faithful officer To the common tribute which is rendered to the memory of Benjamin Haywood, Esq for his domestic, civil, and christian virtues, it is due from us to add, that his vigilance and care have secured the interests of this society, augmented its

means of doing good, and evinced an entire devotion of heart to the promotion of the cause of religion. "The memory of the just is blessed."

It is cause of mutual congratulation and devout thankfulness, that the labours of this society were commenced at a period when all christian communities were animated by a common and ardent desire to extend the triumphs of the Redeemer. In reviewing the system of our operations, we have perceived every year new proofs of the correctness of the principle we assumed, and in which we differed from other Missionary Associations. By directing our Missionaries to spend their terms within a limited district, and to dispense, for a succession of months, the interesting truths of the gospel to the same Christians, we hoped to arrest their attention to the importance and value of a well educated and regular ministry. Through the blessing of heaven we have not laboured in vain. The enlightened and regular who have attended on the ministers we have sent have borne continual testimony to the correctness of their example They have also appreciated the tendency of their instructions to promote order, to check a sectarian spirit, and to advance "pure and undefiled religion."

The Trustees mention it for the encouragement of the society, that the past year has furnished interesting evidence of the approbation of their measures. In the counties of Suffolk and Essex a patronage has been extended, which we gratefully acknowledge. The liberal have there devised liberal things. They have added to our funds $397,46. This their charity has entrusted to us for distribution in the hope that it will aid us in founding new churches in the wilderness, and in giving to those, who are perishing for lack of knowledge, a christian minister, who shall "feed them with the sincere milk of the word; that they may grow thereby."

We recommend to the deliberate consideration of the Society, the expediency of adopting the measure which is contemplated, to listen to the solicitations which are urged by our fellow Christians in other counties, besides those of Suffolk, Worcester and Middlesex. We have a full persuasion that by holding occasional meetings amongst them they will more fully understand the principles of our association, and by their beneficence enable us to extend our field of usefulness.

The Trustees have the past season in pursuance of their commission made the following appropriations. To the Rev Mr. Warren of Jackson they have granted two hundred dollars. The distresses experienced by the District of Maine the last year in connexion with the pressing exigencies of Mr. W. presented him as a particular object of our assistance and charity. Our last reports from him gave us information of his success in building up the church; and of his indefatigable efforts in the establishment of schools, and in promoting the improvement of children and youth. We have also placed in his hands thirty dollars, to be disposed of at his discretion in qualifying young men and women for the business of instruction.

One hundred and fifty dollars have been allowed to the Rev. Asa Piper for missionary services in Belfast in that District. Good reason is given us to hope that success attended his labours. A respect was manifested for religious instructions and ordinances. We have also the encouraging expectation that some occasional labours amongst them of the Rev. William Frothingham have so impressed them with his qualifications, that they will pursue their present purpose to establish him amongst them as a teacher of youth and minister of religion.

For service he has performed in Dixmont and Unity, the Trustees have likewise granted one hundred and fifty dollars. Circumstances which came within his knowledge, and which he has faithfully reported, lead us to recommend the portions of our country, which are destitute of an enlightened ministry as worthy of the tenderest commiseration and charity. Christians cannot more acceptably serve their Redeemer or benefit the souls of men than by bending their efforts to diffuse among these people the means of common knowledge; by producing in them a relish for the bread of life; and by impressing them with their paramount obligation to la-

bour more for the meat which endureth to everlasting life than for the meat which perisheth.

The following is the state of the funds of the society:

The whole amount of monies in the Treasury is	$2355	17
Deduct for monies appropriated for the present year	530	
Balance in the hands of the Society	1825	17

Of which sum 1262,47 is an accumulating fund, not subject to appopriation at present.

List of donations from societies and individuals to promote the objects of the Society, during the present year.

From Ladies of the New North Parish in Boston	$184	92
From Ladies of Rev. Mr. Lowell's Parish in Boston	80	00
From Ladies of the North Church in Salem	70	37
Collection at the Semi-annual Meeting, Boston	34	50
From the Female Cent Society in Worcester, 2d Parish	32	25
From do. do. in Templeton	74	91
From do. do. in Burlington	16	25
From do. do. in Waltham	13	13
From do. do. in Marlboro' 2d Parish	12	92
From do. do. in Concord	10	52
From Samuel Hoar, jr. Esq.	2	
From Mr. John Kettle	2	
From Mr. Thomas Kettle	1	
Collection at the Annual Meeting at Templeton	30	13

In conclusion the Trustees express their confident hope that their association will meet general encouragement. They invite the members to disseminate a correct knowledge of our course of measures. Tell the inquiring philanthropist, who wishes for the progress of religion, that we do not intend to scatter the spiritual seed in the wilderness and forsake it to perish for want of culture. Tell him that we tenderly watch its growth and cease not our exertions till it gives a far promise of coming to maturity. Tell him that in the portion of the vineyard we attempt to cultivate we are resolved to employ a constant labourer, to prevent the growth of tares. We ask all who love the ways of Zion, and who desire that many should come to her solemn feasts, to join with us in a devout prayer that a blessing may attend our humble efforts to promote charity, righteousness and truth, and to spread the savour of the knowledge of Christ.

At the late Annual Meeting of the society they chose for their officers the ensuing year,

Hon. Benjamin Pickman, jr. *President*, in the room of the Hon. Mr. Gore, who resigned the office, by reason of ill health.

Rev. Ezra Ripley, D. D. *V. Pres.*
Rev. Samuel Ripley, *Cor. & Rec. Sec.*
Mr. Josiah Bridge, *Treasurer.*
Rev. Francis Parkman, *V. Treasurer.*

TRUSTEES.

Rev. Aaron Bancroft, D. D.
Hon. Joseph Allen
Rev. John Foster, D. D.
Dea. John White.
Rev. Asa Packard.
Dea. Moses Coolidge.
Rev. Nathaniel Thayer, D. D.
Breck Parkman, Esq.
Rev. Isaac Allen.
John Richardson, Esq.
Rev. Charles Lowell.
Ichabod Tucker, Esq.

The society, in order to increase their usefulness, unanimously voted at the late Annual Meeting, to extend their limits, and solicit the aid and encouragement of those, disposed to promote its benevolent objects, in all parts of the state. They are therefore now a State Society, whose Annual Meeting will be holden in Boston, on the first Thursday in October. Rev. Jonathan Osgood of Gardner, is the first, and the Rev. John Pierce of Brookline, the second preacher.

PEACE SOCIETY AT LONDON.

At a meeting held at Plough Court, Lombard-street, London, June 14th, 1816, for the formation of a society for the promotion of "Permanent and Universal Peace"—*It was resolved,*

1. That the society be formed, and be designated "*The Society for the Promotion of Permanent and Universal Peace.*"

2 That the object of this society be to print and circulate Tracts, and diffuse information tending to shew,

that War is inconsistent with the spirit of Christianity, and the true interest of mankind; and to point out the means best calculated to maintain permanent and universal Peace, on the basis of true Christian Principles

3. That the society addresses itself to no particular or separate religious community amongst the professors of Christianity; but wishes to embrace those of every denomination, who are disposed to exert themselves in promoting "Peace on earth and good will towards men." It is therefore desirous of availing itself of their influence, and to obtain their assistance, towards the attainment of an object so truly christian and benevolent; an object not limited by local attachments, or circumscribed by geographical boundaries; but extending to the whole human race.

4. That the society trusts, the general prevalence of erroneous sentiments on the subject of War, instead of operating as a discouragement to its friends, will rather stimulate them to proportion their efforts to the obstacles they may have to encounter; and that they will be animated to look forward to a period "when nation shall not lift up sword against nation, neither shall they learn war any more."

5. That in the choice of Officers for carrying the views of this Society into effect, those of every religious denomination will be acceptable.

6. That a general meeting be held once in the year, at such time and place as the Committee shall fix, to receive their report, and to attend to such other business as may come before it

7. All subscribers of 10*s*. 6*d*. and upwards annually, will be entitled to receive half the amount of their subscriptions in tracts, during the year in which they subscribe. Subscriptions will be received by W. ALLEN, Plough-Court, Lombard-street, London, or any other of the Committee.

8. That the following persons be a Committee, with power to add to their number:

William Allen,
Richard Dykes Alexander,
Robert Lucas Chance,
Thomas Clarkson,
John Clarkson,
William Crawford,
Charles Stokes Dudley,
Rev. Thomas Harper,
Robert Marsden,
Joseph Tregelles Price,
Evan Rees,
John Roberts,
John Scott,
Frederick Smith,
Thomas Sturge,
Rev. William Stevenson, Esq'rs.

Address of the Society for the promotion of Permanent and Universal Peace.

They who have duly appreciated the best interests of mankind, have always considered War as one of the greatest scourges to which the human race is liable. If the mere report of the miseries and the train of moral evils, which it brings upon our fellow creatures causes the tear of sympathy to flow, the lover of his species, who has been an eye-witness of the scenes, which, within these few years, have been exhibited on the Theatre of War, must have been struck with sensations of horror.

From a conviction that many who deplore the calamities of War, have regarded it as a necessary evil, and have not sufficiently considered how far, under any circumstances, it is reconcilable with the principles of the Christian religion, a society has been formed, whose sole object will be to print and circulate tracts, and diffuse information, calculated to excite the attention, not only of their fellow countrymen, but of real Christians and philanthropists in every part of the world, to this most momentous subject.

They who are influenced merely by the common feelings of humanity, would rejoice, if it could be proved to be possible to avoid War; but it becomes those, in an especial manner, who profess themselves to be the followers of Jesus Christ, the Prince of Peace, to consider, whether War in any shape, or upon any account, can be justified upon Christian principles. What is the tendency of the Gospel dispensation?—To promote peace on earth and good will towards men. What was the farewell legacy of our blessed Saviour to his disciples?—Peace. What his last command?—To love one another. What his last prayer?—For his enemies.

The Society for the Promotion of

Permanent and Universal Peace, in announcing themselves to the world, think it their duty to state most distinctly, that they are principled against *all War, upon any pretence*, and that they have not been led to the work, either by political considerations, or by party spirit, but by a persuasion, that the united efforts of Christians of every denomination, in this important cause, will greatly tend to promote the happiness of mankind, and the extension of the Redeemer's kingdom.

After so many years of bloodshed, the time has at length arrived, when great numbers of different religious persuasions, in this Country, on the Continent of Europe, and in North America, are decided in the opinion, that War cannot be justified upon Christian principles, and others are beginning, on the same grounds, to question its lawfulness; it is to assist this inquiry, and to increase the disposition for it, that the present Society has been formed; and as the circulation of Tracts in this Country, as well as the translation of them into Foreign Languages, must be attended with expense, the society solicits subscriptions from those who may be disposed to favour the work, and who, of course, will be entitled to an Annual Report.

In conclusion, the society trusts, that the general prevalence of erroneous opinions on the subject of War, instead of operating as a discouragement to its friends, will rather stimulate them to proportion their efforts to the obstacles they may have to encounter, and that they will be animated to look forward to a period, when "nation shall not lift up sword against nation, neither shall they learn war any more."

Every annual subscriber of 10*s.* 6*d.* and upwards, may, within the year, receive in return, Tracts to the amount of one half of his subscription.

Subscriptions received by the members of the Committee, or by JOHN CLARKSON, Esq. Treasurer, No. 16, Earl-street, Blackfriars, London, where all the meetings are held, and where all communications for the society may be addressed.

ROBERT MARSDEN,
Chairman of the Committee.
London, Jan. 9, 1817.

N. B When this address was published, Thomas Furley Foster, and Benjamin Foster, Esq'rs. had been added to the Committee.

SOCIETY'S TRACTS.

No. 1. A Solemn Review of the Custom of War, price 2d
No. 2. War inconsistent with the Doctrine and Example of Jesus Christ, by John Scott, Esq.
No. 3. An Essay on the Doctrines and Practice of the early Christians as relates to War, by Thomas Clarkson, Esq. M A.

Preparing for the Press

No 4. Extracts from Erasmus.*

Sold by John Hatchard, Piccadilly, Bookseller to the society, and by all other Booksellers

A letter was received from the society in London accompanying the Address, and also copies of the Tracts, published by the society. The official letter will appear in the Friend of Peace No X. in the course of the present month. The following extracts are from a private letter from William Allen, one of the Committee of the Peace Society, and of the Committee of the British and Foreign School Society. He is also one of the three Friends who had the interview with the Emperor Alexander in London.

"I shall be glad to hear that the different Peace Societies act in concert on a regularly organized plan? We proceed in this way;—we endeavour to get persons who will act as correspondents in the different parts of Great Britain. To these we send the Tracts as they are published—if the correspondent likes the Tract he has only to ask whether three or four of his friends will not contribute a few shillings each; and when this is done he writes to London for 100. By this means a wide circulation is insured at little or no expense to the Committee."

"This is the critical moment: it is impossible to say how long the free intercourse with all the world may remain uninterrupted,—and I think no

* This Tract has since been published, and a copy of it accompanied the Letter and Address.

time should be lost in translating the Solemn Review into French and German. We ought to try to get correspondents in those countries. I intend to try what can be done in my journey through France."

"The British and Foreign School Society continues to flourish, and the system is spreading all over the world. This is one of the great features of the present day; for we shall in vain multiply Bibles, if we do not give the great mass of the people the means of reading them. As the poor in every country form the great majority, the happiness of every individual in a state is involved in the degree of morality and virtue which exists in that class. If they were sufficiently enlightened, where could soldiers be procured for the carrying on of war? Deeply impressed with this subject, I have ever since the year 1808, devoted a large portion of my time and attention to the promotion of the British system of education for the poor."

ANNUAL REPORT OF "THE FRAGMENT SOCIETY."

Among the many societies which exist at the present day, the Fragment Society, from the real good it produces, is worthy a conspicuous place. Although its duties frequently require great sacrifice of personal ease and convenience in discovering the abodes of want and sickness, in administering comfort to the afflicted, and a supply to the needy, we are fully compensated in the belief, that our labours are not in vain. We have had the satisfaction not only to see the naked clothed and the sick made comfortable; but we have evidence to believe, that our ministrations have given not only temporal relief, but have also been attended with spiritual good; and among the rewards we experience, we by no means lightly estimate those expressions of gratitude we sometimes witness, which are the overflowing of a heart too full for utterance. Besides distributing the annual subscriptions, the society has been a channel through which many private charities have reached the distressed.

Among the many donations of the last year, the receipts of which we gratefully acknowledge, we cannot but particularly mention a number of valuable blankets from one source, and several whole pieces of cotton cloth from others; which have enabled us to enlarge the sphere of our labours. With our sincere thanks for past favours, we may be allowed at least to anticipate a continuance of good offices from former benefactors; and to hope their charities will emulate others to follow their good examples.

"Be not weary in well doing, for in due time you shall reap if you faint not."

At the last annual meeting a vote was taken that an act of incorporation should be solicited which was obtained.

Balance in Treasury last year	$29 64
Amount of subscriptions received	800 25
Do. donations to Fund	164 50
Expended	803
Remaining in Treasury	26 89

Distributed 1615 articles. Assisted 90 sick families, by loaning bedding and other necessary articles; returns from 95.

Remaining on loan 17 pair sheets, 10 pair pillow-cases, 6 blankets, 2 bed quilts, 6 long gowns, 2 short gowns and one easy chair.

Subscriptions for the ensuing year will be received by the secretary, at Mr. John Hopkins's, Mason-street, or may be left at Miss Pierce's shop, and at No. 17, Cornhill.

OBITUARY.

Died in Hingham, Mrs. Joanna Q. Lincoln, aged 35, relict of the late Rev. Perez Lincoln, of Gloucester.

In Charlestown, the 4th inst. Rev Thomas Prentiss, late Pastor of the second Congregational society in that town.

Candidates for the Ministry.

Mr. Thomas Tracy, Cambridge.
" Jonathan P. Dabney, do.
" Samuel Gilman, do.
" Thomas Savage, do.
" P. Osgood. do.
" Alvan Lamson. do.
" James Walker. do.

Errata.—In the last No. p. 306, 5th line from the bottom, for *Corinthians* read *Christians*.

THE

CHRISTIAN DISCIPLE.

No. 12. DECEMBER. 1817. Vol. V.

REVIEW OF 1817.

Thou crownest the year with thy goodness.

The saints of former times were in the habit of observing a Divine hand in every occurrence, and of ascribing all favours to the goodness of God. This pious example is worthy of imitation in every age and every country; and there is propriety in closing every year with grateful reflections on the fruits of that mercy which endureth forever.

The year preceding the one which is about to close was remarkable for cold in the spring, summer and autumn, and for consequent unfruitfulness: Still there were innumerable benefits which demanded fervent gratitude from every heart. A scarcity approaching to famine was anticipated by many; and indeed in some parts of our country it was severely felt by the poor, prior to the harvest of the present year. We have reason, however, to acknowledge that the degree of suffering has been far less than our iniquities deserved, and less than was reasonably expected.

The present year, which is soon to end, has been one in respect to which we may with great propriety adopt the language of David, and say unto God, "Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God which is full of water; thou preparest them corn when thou hast so provided for it; thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof; THOU CROWNEST THE YEAR WITH THY GOODNESS.—*Psalm lxv.* 9-11.

Seldom has there been a year in which there was so great a portion of very agreeable weather or a more general supply of all the necessaries and comforts of life. These, in all their variety, are the fruits of fatherly care, and of kindness truly Divine.

In some parts of the country, considerable distress has been occasioned in the course of the year by tempests and floods, and in some places sickness has prevailed, and deaths have been unusually multiplied. But these

calamities have been limited by sovereign mercy to a very small number of our towns, compared with the whole. In speaking of the country generally, we may say, This year has been crowned with the goodness of God in respect to the *lives*, the *health* and the *happiness* of the people of this land.

It is true that in the course of the year many valuable members of society have been removed by death, and many families have been dressed in mourning; but this is but the ordinary course of providence, and what is to be expected from year to year, till all who are now living, shall be numbered with the dead. It is also to be remembered that the many who have died in the course of the year, are few compared with the number who survive; and every survivor has reason to adore the distinguishing goodness of God to him, and to all the living.

The goodness of God has crowned this year in a remarkable manner with peace and public tranquillity—in the diminution of party spirit and sectarian animosity, and in producing more candid and charitable feelings between those who have entertained different opinions in politics and religion. It is believed that there has been no other time in the course of the last twenty years in which there was so little of party bitterness and rancour apparent in our country, as in the present year. Natural and secondary causes have doubtless had influence in producing this favourable state of things; but we should never forget that all secondary causes are under the direction of HIM whose goodness crowns the year.

In former years the state of society in this favoured land was in some respects deplorable. Men of each of the different parties in politics and religion, were so prepossessed and bewildered, as scarcely to believe it possible, that good men should entertain opinions opposite to their own; and a spirit of censure and reviling prevailed, which was not only incompatible with love and peace, but "a reproach to any people." As the tempest has subsided, it behoves partizans of all denominations now to reflect on their past inconsistency, to adore the goodness of God which has said to the passions, "Peace be still," and to resolve that, in future, they will conduct with more meekness and prudence, avoiding those measures which may tend to interrupt the apparent harmony that now prevails.

If any are yet so blind as not to see, that amity, friendship and candour are better than discord, hatred and censure, they are surely objects of compassion rather than envy. There are, perhaps, but a few who wish to revive the former state of things, except those who are aware that their own popularity depends on a *tempest*—that it rises in the storm and sinks in the calm. But the time, we believe, is hastening when such a reputation will sink to rise no more. Men will not always be so duped as to esteem those as their best friends who feed on mischief and spend their days in scattering firebrands, arrows and death.

This year has also been distinguished by the goodness of God, in the general peace and prosperity, not only of this country, but of most of the countries of the world. In some provinces of South America, and in some parts of India, the sword has continued to devour. The nations of Europe, however, and most of the nations, from whom intelligence has been received, have been at peace one with another. Some of them have indeed suffered by internal commotions and a scarcity of bread. These were probably consequences of the late distressing wars, and the coldness of the preceding year. The favourable harvests of this year have, we may hope, relieved their distresses and abated their tumults.

The situation of our brethren in South America demands a particular share of our sympathy. Their sufferings have been great and of long continuance; nor does their termination seem to be near. They wish to be free and independent; but it is to be feared that there is not intelligence and virtue enough among them to preserve freedom, even if the blessing should be granted. In those regions God seems to be "visiting the iniquities of the fathers upon the children." The fathers, who conquered that country and subdued the natives, were perhaps as bloody and cruel a race of beings as ever burdened the earth. The barbarity with which they treated the natives must shock every mind which becomes acquainted with their history. The bloody character of that generation was naturally entailed to their posterity by education; and the present unhappy descendants are reaping the fruits of their father's barbarity, in being left to display a similar disposition in destroying one another. In some way similar to this, it is believed, that God usually visits the iniquities of the fathers upon the children. Those parents who, by their own example, train up their children to be bloody-minded, may reasonably expect that their posterity will have blood to drink.

To relieve the mind which may have been burdened by the gloomy picture of South America, we may introduce a more pleasing topic. The goodness of God has this year been wonderfully displayed in continuing and in multiplying those benevolent institutions which have for their object the melioration of the condition of the human family, and the improvement of the human character. Many such institutions under various names, had been formed in Great Britain, on the continent of Europe, in Asia, and in this country prior to the present year. But the benevolence of this age is remarkable for *invention* and *activity*. Many new societies have been formed this year; and perhaps of all which have been formed in this year, or in preceding years, there is not one whose officers have not occasion to report progress; and to say, "*God hath smiled on our efforts*; he has increased our numbers and our means, and given effect to our endeavours to do good."

Nor is there one of these institutions, so far as we are acquainted, to which the benevo-

lent mind may not wish success. Some of them may have been too much under the influence of party or sectarian prepossessions, both in their origin and in their progress: Still it is believed, that good effects will result, the minds and hearts of many will be improved, and the condition of society elevated. All human institutions will partake of the imperfections of their founders; but these imperfections may be gradually corrected by the progress of light and benevolence. There is a never failing connection between doing good and getting good. Hence "it is more blessed to give than to receive." He that giveth liberally, lendeth to the Lord, and he will repay him. Though the agent may be under some misapprehension, yet God loveth the cheerful giver, and will make all things work together for his good. By the practice of liberality, and by associating with benevolent men, his own mind may be enlarged, his party feelings diminished or eradicated; and thus the objects of his complacency and the sources of his comfort will be multiplied.

It would require a volume of considerable size to describe all the various institutions which have been formed in Great Britain and this country within 30 years,—for diffusing useful knowledge, for relieving sufferers or preventing human misery, for promoting civilization and christianity, for reforming the morals of various descriptions of people and saving men from the snares of vice and death, for emancipating the millions held in slavery, for correcting public opinion and extending the blessings of a peaceful religion to all mankind. But all these institutions may be regarded as so many branches or departments of the same family, occupied in different ways, but co-operating for the increase of a common stock and the welfare of the whole.

The refreshing streams which flow from these numerous fountains will swell the ocean of public felicity, and make glad the city of God. Should these societies be multiplied for a century to come, in the ratio of the last five years, and should they be accompanied with the blessing of God, in proportion to the increase of their numbers, they will produce such a change in the state of the world as probably has not yet entered the mind of man. If as much time and property as have been expended within a century past, in support of *war* and *vice*, should, in a century to come, be piously and judiciously expended in improving the character and condition of the human family, this world will be, in comparison with its present state, a paradise of knowledge and love, peace and joy.

It has cost so much to supply the wants which have originated from barbarous customs and vicious habits, that a vast majority of the human race have hitherto been suffered to live and die in ignorance and poverty. Let these enormous channels of public and private expenditure be dried up or obstructed, and the same amount of expences be caused to flow in the proper channels of benevolence; then a new and happy

state of society will soon be introduced, and rapidly spread through all the regions inhabited by man.

Let it not be said, "To effect such a change is *impossible*." For it is certainly possible with God to unite ten men for such an enterprize, and to employ the *ten* as instruments for engaging a *hundred*. In this manner the business may proceed till the majority in every country, and the government of every nation, shall combine their means and influence for the general diffusion of knowledge and happiness. Let the zeal for saving become as great and as powerful as the zeal for destroying has been, and wonders will be effected which will astonish the world.

But it must not be forgotten that as the year is drawing nearer and nearer to a close with every passing day, so it is with the term of human life to each individual. The time is short which remains to each for the performance of his part in the great work of reforming himself and promoting the happiness of others. Especially is this the case with those, who, with the writer, have passed the meridian of life, and whose sun is near the horizon. What we do must be done quickly; but the consequences will be eternal; and according to what we sow will be our harvest.

To benevolent Christians of every denomination it is an animating thought that by serving their generation according to the will of God, they may lay up for themselves incorruptible treasures in heaven; that their works of piety and philanthropy will follow them; that they shall receive a gracious retribution for all the good they do—in the pleasures of an approving conscience—in the smiles of an approving God and a compassionate Redeemer, and in delightful reflections on the happiness which they may have been the instruments of conferring on others.

Let no Christian envy the happiness of military desperadoes, who find their pleasure in reflecting on exploits which have been fatal to thousands of their brethren, and have multiplied the miseries of mankind. Such happiness, sooner or later, must give place to mourning or remorse. But the pleasures of doing good—of feeding the hungry, of clothing the naked, of relieving the distressed, of drying up the tears of sorrow, of enlightening the ignorant, reclaiming the wanderer, reforming the vicious, emancipating the slave—of saving men from untimely death, and their souls from future pain—of diminishing the aggregate of human misery and multiplying the means and sources of comfort,—*these* are the pleasures which leave no sting behind—which will bear reflection in the hour of death, or amidst the most dire convulsions in the natural or moral world. Such as these were the pleasures of the Saviour of men, who *went about doing good*. To all who bear his image and follow his example, he will say, at the final reckoning, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world: For I was an hungred and ye gave me

meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.—Verily I say unto you in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me: ENTER YE INTO THE JOY OF YOUR LORD.

INHABITANTS OF PITCAIRN'S ISLAND.

THIS Island was discovered by a young gentleman, son to major Pitcairn, in 1767; from him the Island derived its present name. In 1787 lieut. William Bligh was selected by the British government to command an expedition to Otaheite to obtain the bread-fruit tree for the West Indies. The crew consisted of 46 persons—of whom 21, were officers—23, seamen, and 2, gardeners. They sailed from Spithead in December, 1789. The 6th of February, 1789, all their bread-fruit plants were on board the ship Bounty, in which they sailed. After they left Otaheite to return, April 28, a mutiny occurred on board the ship, the cause of which has not perhaps been satisfactorily explained. The result was this, that capt. Bligh, with 18 others, was excluded from the ship, put on board a large boat and thus exposed to the perils of the ocean. The mutineers were headed by Fletcher Christian, who had been master's mate. He, with 24 others, had now the possession of the ship. Christian and his party returned to Otaheite and made a division of the property which they had obtained. The majority of this company chose to tarry at Otaheite, but Christian and 8 others preferred going to some other island. They procured at Otaheite, women to accompany them for wives, and men for servants, live stock and such other things as they thought necessary. They then sailed to seek some place where they might be comfortable and secure; and finally pitched on Pitcairn's Island, which was till then uninhabited. *Here this* company remained undiscovered till Feb. 1808. Capt. Mayhew Folger of this country, being in that region, not only discovered the Island, but the Inhabitants. In his letter to the Lords of the Admiralty, he says:—

"On approaching the shore in my boat, I was met by three young men in a double canoe, with a present consisting of some fruit and a hog. They spoke to me in the English language and informed me that they were born on the Island and their father was an Englishman who had sailed with capt. Bligh. After discoursing with them a short time, I landed with them and found an Englishman of the name of Alexander Smith, who informed me that he was one of the Bounty's crew, and that after putting capt. Bligh in the boat with half the ship's company, they returned to Otaheite, where part of the crew chose to tarry;

but Christian with 8 others including himself, preferred going to a more remote place—And after making a short stay at Otaheite, where they took wives and 6 men servants, proceeded to Pitcairn's Island, where they destroyed the ship, after taking every thing out of her, which they thought would be useful to them. About 6 years after they landed at this place their servants attacked and killed all the English excepting the informant, and he was severely wounded. The same night the Otaheitan widows arose and murdered all their countrymen, leaving Smith with the widows and children, where he had resided ever since without being resisted."

In capt. Folger's letter to capt. Delano, dated June 2d, 1816, he says, that when he was at Pitcairn's Island, Smith had with him 34 women and children. This, it will be recollected, was in 1808.

The next account respecting these inhabitants is given in the letter of Sir Thomas Staines to Vice Admiral Dixon, dated Oct. 18th, 1814. He had been at Pitcairn's Island, and found the number of Inhabitants to be 40. He says, "A venerable old man named John Adams is the only surviving Englishman of those who last quitted Otaheite, and whose exemplary conduct and fatherly care of the whole of the little colony could not but command my admiration."

It is proper here to remark that no person named John Adams was among the crew of the Bounty; and it is supposed by capt. Delano, that Alexander Smith changed his name, after seeing capt. Folger, through fear of being detected as one of the mutineers. But the account given of him by Sir T. Staines is very interesting. He further observes,—

"The pious manner in which all those born on the Island have been reared, the correct sense of religion which has been instilled into their young minds by this old man, has given him the pre-eminence over the whole of them, to whom they look up as the father of the whole and one family. A son of Christian's was the first born on the Island, now about 25 years old—named Thursday October Christian."

This writer says that the mutineers who went to this Island were accompanied by 6 Otaheitan men and 12 women. If this be correct the original settlers were in all 27. But when he was there 8 only of these were living, one man and seven women. All the other people on the Island were children of the first settlers.

Capt. Delano, from whose "Narrative of Voyages and Travels" these facts are collected, had conversed with capt. Folger on the subject of these Islanders. He observes:—"Smith had taken great pains to educate the Inhabitants of this Island in the faith and principles of Christianity.—They were in the uniform habit of morning and evening prayer, and were regularly assembled on Sunday for religious instruction and worship. The books of the Bounty furnished them with the means of considerable learning. Prayer books and bibles were among them, which

were used in their devotions. It is probable also that Smith composed prayers and discourses particularly adapted to their circumstances. He had improved himself very much by reading, and by the efforts he was obliged to make to instruct those under his care. He wrote and conversed extremely well, of which he gave many proofs in his records and his narrative. The boys and girls were made to read and write before capt. Folger, to show him the degree of their improvement. They did themselves great credit in both, particularly the girls. The stationary of the Bounty was an important addition to the books, and was so abundant that the Islanders were not yet in want of any thing in this department for the progress of their school."

"The inquiry was made of Smith very particularly in regard to the conduct of the sexes towards each other; and the answer was given in such a manner as entirely to satisfy capt. Folger that the purest morals had thus far prevailed among them."

"This mutineer, with a number of pagan women from Otaheite has succeeded, according to all the accounts, in training up a community of males and females in perfect chastity, sincerity, and honesty. Their hearts appear to be filled with benevolence and their quarrels are only *quarrels of the mouth.*"

Two of the young men went on board the Briton, Thursday October Christian, and George Young. Sir Thomas Staines took them below and set food before them to eat. One of them rose up and, placing his hands together in a posture of devotion, repeated in a distinct and pleasing tone and manner, "For what we are going to receive, the Lord make us truly thankful."

The Captains who visited the Island appear to have been highly gratified with the deportment of this extraordinary family. They thought very favourably of their patriarch, Smith. By the laws of England this man would be liable perhaps to be taken and hanged. But would it not be cruel and murderous to take him from that family and put him to death? Others who have been guilty of similar offences and hurried into eternity by sanguinary laws, might, perhaps, had they been properly treated, have lived to repent of their sins and to do as much good in the world as Smith has done.

The success of Smith in educating this family, notwithstanding the disadvantages which must have resulted from the circumstance that all the *mothers* had been pagans, may afford encouragement to parents to exert all their influence to educate their children in the paths of virtue. It is believed that the power of religious education has not yet been properly tried, and that too little pains has been taken to train up children in the way they should go.

When capt. Folger "was about to leave the Island the people pressed round him with the warmest affection and courtesy. The girls brought some presents of cloth made with their own hands, and which they died with beautiful colours.

Their unaffected and amiable manners, and their earnest prayers for his welfare, made a deep impression upon his mind and are still cherished in his memory. He wished to decline taking all that was brought him in the overflow of friendship, but Smith told him it would hurt the feelings of the donors, and the gifts could well be spared from the Island. He made as suitable a return of presents as his ship afforded and left this most interesting community with the keenest sensations of regret. It reminded him of Paradise, as he said, more than any effort of poetry or the imagination."

EXTRACTS FROM THE REPORT OF THE BRITISH AND FOREIGN SCHOOL SOCIETY, MAY, 1817.

With feelings of more than ordinary pleasure your Committee are now enabled to announce, that, by the blessing of Divine Providence, your invaluable Institution is placed upon a firm foundation: the labours of nine years of unremitted exertion and painful anxiety, under many very trying circumstances, have been crowned with the most complete success. Relying upon the excellence and importance of our cause, we boldly stated to a British public, that £10,000 was necessary to relieve the Institution from its embarrassment, and before the close of the last year that sum was subscribed; still the tide of benevolence continues to flow, and the amount now exceeds £11,000. It is impossible within the limits of this Report, to do justice to the zeal of those enlightened friends of their country and mankind, who have been thus emulous to assist in laying the foundation of your Establishment; but we shall give a complete list of their names in the Appendix, to which we beg leave to refer.

The accounts which are constantly coming in of the progress of the System at home and abroad, continue to be cheering and gratifying in the highest degree: they form an incontrovertible body of evidence in support of the great truth, which you have so often and so distinctly recognised,—that the diffusion of light and knowledge tends powerfully to promote the cause of morality and virtue. We can now point to instances where the establishment of your Schools has changed the character of the poor population; where the children who were formerly a nuisance on the Sabbath day, now regularly attend divine worship; a decent solemnity now reigns in the streets where noise and profligacy prevailed before; the very countenances of the children have become altered; and in cases not a few, they have been the means of reclaiming their parents.

When it is considered, that within the last ten years not less than 12,000 children have received the benefit of instruction in the Royal Free School, that Institution, merely considered as a local establishment, must possess strong claims to the

favour and continued support of the Christian and the patriot. But when we add the reflection, that during the whole of that period it has been the centre, from which a multitude of well qualified Teachers has proceeded, who have propagated this noble plan of popular instruction throughout this country, and have planted it in every quarter of the globe,—and that, with very few exceptions, they have filled the important stations to which they were called on leaving your Institution, with benefit to mankind and credit to themselves,—the British and Foreign School Society assumes, in the judgement of the impartial observer, a very extraordinary importance in the series of means, which, during a period of almost universal convulsion and strife, Divine Providence appears to have made use of in promoting the amelioration of the condition of man.

Great and increasing exertions appear to be making for the education of the poor in Ireland, where the British and Foreign System is alone admissible. Many instances have occurred, where the Catholic Clergy have publicly supported Schools upon the plan; and your Committee gladly avail themselves of the opportunity of giving their tribute of applause to those enlightened individuals at New Ross, Limerick, Waterford, Belfast, and other places, who, by their liberal conduct, have secured the co-operation of Catholic and Protestant in the education of many thousand children.

The foreign objects of your Institution are becoming of increasing importance. Your Committee is engaged in correspondences which are not at present sufficiently matured to form part of this Report, but the results of which they trust will at a future period be gratifying in no common degree. Several foreigners have lately been instructed in the System at the Borough Road; the *four* Russian youths mentioned in the last Report, have passed through the course of their instruction with such success, as evinced the zeal and industry with which they were animated, and the facility which the British System affords, even under all the disadvantages which *they* must have to encounter who are ignorant of our language. In the short space of five months they had not only learned to express themselves intelligibly in our language, but have given proofs, in a public examination before His Excellency Count Lieven the Russian ambassador, that they were fully competent to conduct a large school upon the British system. His Excellency was pleased to express his highest gratification at their proficiency, and at the opportunity which your Institution had given to these young men for obtaining a knowledge of the plan. M. de Strandman, who had been charged by His Imperial Majesty with the care of these young men, expressed also his gratification in the warmest terms.

We noticed in a former Report, that Dr. Hamel from St. Petersburgh, who had made himself acquainted with the British system of education soon after his arrival in London, and afterwards visited in the course

of his travels all the principal schools throughout Britain, had composed in his mother tongue a work descriptive of the System, which he had dedicated to the Emperor; and you will now learn with satisfaction that His Imperial Majesty has been pleased to order this work of Dr. Hamel to be printed at the expense of the government, both in the Russian and German languages.

From this will be seen the lively interest taken by His Majesty in this business, which is expressed likewise in the strong and honourable terms in which he has conveyed to M. de Strandman his approbation of the unremitted care and attention bestowed by that gentleman upon his young countrymen. Thus the means are provided for spreading the knowledge of your System through a country which extends "from the rising of the sun to the going down of the same," and which by promoting civilization, and facilitating the knowledge of the Holy Scriptures, may be the blessed means of causing "incense to ascend from every place and a pure offering."

In India the system continues to spread rapidly, through the enlightened zeal of the Baptist Missionary Society—other missionary societies also in different parts of the world have found it a powerful auxiliary to their labours,

In the last Report it was stated that your Committee had sent Mr. T. B. Gulliver to Hayti: they have now the pleasure to report, that he arrived there after a passage of only twenty-seven days, and was most favourably received by the king and the principal persons of his government: the system being explained to them, they expressed the greatest satisfaction, and the king had a place erected capable of containing a school of 400 children. In the mean time Mr. Gulliver commenced a Sunday school in a temporary place, and the king ordered a number of young men to be placed under his care, to be trained as monitors, and seemed particularly desirous that the scholars should learn to read the Scriptures, which Mr. Gulliver says they listened to with great attention.

Your Committee has also readily complied with a request from a highly respectable individual, who was on a visit to that part of the island under the government of the President Alexander Petion, to plant the System of the British and Foreign School Society in that quarter; the president himself being anxious to secure to the people under his government so important a blessing. Your Committee accordingly has just sent out Mr. Thomas Bosworth, a young man who had distinguished himself as master of a school upon your plan at Boston in Lincolnshire, and who has given proofs of his zeal in the cause of the education of the poor, by promoting the establishment of twenty Sunday schools in the neighbourhood of his own. Thus we may hope shortly to receive accounts, that the blessings of instruction have been diffused by means of this Society throughout the whole of that interesting island; and that the foundation of moral

improvement and happiness, in a degree never before known, will be deeply laid in regions, which though richly blessed by the hand of the Creator, had been too long blasted by the ignorance and vices of Man.

The School Establishments at Paris serve as a nursery to those which are preparing in the communes; and if the distress so severely felt, from the failure of the crops, had not been so great, many more Schools would have been established. As it is, wonders have been done in so short a time, considering the state of that country.

In many places deep-rooted prejudices prevail; but it is visible among those who supposed that the New System was intended to work their ruin and destroy their future prospects in life, that they are becoming converts every day to the new mode of instruction, and read every Report printed on the subject with the greatest eagerness.

Strangers from all parts of the world, on visiting Paris, are struck with admiration at the order and regularity of the Schools: they could never conceive that children should be thus brought to instruct each other, in such a simple, easy, and pleasing manner.

The generous exertion of all the worthy gentlemen in France, who occupy themselves in propagating the British System, from His Majesty's Ministers down to the Mayor of the poorest village, all feel a national interest in showing their zeal in the cause. No field day can display a greater or more elegant assemblage, than those days in which the Normal School at Paris is open for the public distribution of prizes, in which the visitors take as lively an interest as those who seek to be crowned.

Mr. William Rae Wilson, a zealous friend of our cause, when at Rome took an opportunity of conversing with some of the members of the Papal government upon the expediency of introducing the British System into that capital. The first question put to him was, Does it teach any particular creed of religion? And being answered in the negative, the observation followed, That then they did not see any objection, and were desirous that all the books explanatory of the system should be transmitted. In the mean time Mr. Wilson briefly explained the business in a memorial to Cardinal Gonsalvi, the secretary of state, whom he also addressed from Paris. On Mr. Wilson's arrival at Paris, he mentioned these circumstances to the Baron de Gerando, and left the affair to the further management of the committee at Paris, which is now in active correspondence, as appears by a letter just received from the Baron.

Within the last six months a gentleman from Spain has fully qualified himself in the System at the Borough Road; and it appears from the report of the Baron de Gerando, that other individuals of that nation were learning the plan at Paris.

Mr. Shaw, a member of this Committee, now on a visit to America, in a letter to the Treasurer says, "I have seen at Cincinnati 400 children as-

sembled in one of these schools; the building (of brick) was raised by subscription, and I think it superior to any I have ever seen at home. Lexington and Louisville have also considerable schools on the plan; the schools at New-York are in a flourishing state, as well as in many other large cities." He remarks upon a school for the children of Africans at New-York: Never was any one more highly gratifyed than myself, on visiting the school. Whether the unusual sight of 300 Africans in an improved and improving mental state, made me look with partiality on them, I know not; but I conceive that there was more order there, and more strict attention paid to the System, than in any school which I had visited. In one corner was an African Prince attentively copying the alphabet. A young lad about 14 years of age was reciting passages from the best authors, suiting the action to the words; another was working difficult questions in geography, &c. In fact, let the enemies of these neglected children of men perform a pilgrimage to New-York, and at the shrine of Education recant their principles, and confess that the poor despised African *is as capable of every intellectual improvement as themselves.*"

The worthy governor of Sierra Leone, Lieutenant-colonel Macarthy, continues his paternal regard over the schools in that colony, which now contain many hundred children of the African race, and the number is still increasing.

CONTRAST BETWEEN BOSTON AND LONDON IN RESPECT TO EDUCATION.

A RESPECTABLE Committee of the town of Boston have recently published the result of their inquiries respecting the schools and the number of children who attend them, and also of the number who have not the benefit of school education.

The population of Boston is supposed to be about 40,000.

Children who attend school 4,132.

Children above 7 years old who have no instruction by schools 243.

The annual expense for primary schools for children under seven years of age is stated at $18,911.

In the Philanthropist for September, 1816, we have a review of a "Report of the select Committee on the education of the lower orders in the Metropolis." This Report contains the result of an examination in that part of London, called "Covent Garden Division." The Division is composed of 14 sections, 8 of which had been examined.

The 8 sections contained	
houses	1850
Educated children	2042
Uneducated children	2748

The whole of Covent Garden Division is supposed to contain about 3000 houses, and if the three sections which had not been examined were supposed

to average with the 8 which had been examined, the result would be

Educated children	3318
Uneducated	4465

In a statement relating to a District of London, called East Union, the population is given at 250,000; one quarter of this population is supposed to be children from 6 to 16 years of age; and of these the number of the untaught is stated at 30,500. It is then said "a similar calculation, to include the other three parts of London, will leave 122,000 children between the ages of 6 and 16, destitute of instruction in the Metropolis."

It is further stated "that in a portion of Spitalsfields, not the poorest, but which might be regarded as a fair specimen of the whole neighbourhood, 2091 families had been visited; that these families contained 2565 children from 6 to 14 years of age, without any education."

Two gentlemen "well acquainted with the population in Spitalsfields, placed the number of children totally uneducated at about an equality in point of numbers with those who received some degree of education; but it is added, "that *four fifths*, at least get nothing more than what a Sunday school can bestow on them—get no education during the other six days of the week."

The contrast now before the reader is certainly much to the credit of Boston, and much to the dishonour of London. That the people of the wealthiest city in Europe—a people too who profess to be Christians, and who have all the means of extending the benefits of education to every member of the community, should have suffered more than half their children to grow up in ignorance and vice is truly astonishing. We would by no means depreciate their wonderful exertions for disseminating the scriptures and the blessings of christianity in other parts of the world; but we may surely be permitted to say, that there has been a melancholy neglect of the lower classes of their own community, which have as strong claims on their charity as any people of a foreign country. We ought however to rejoice that the citizens of London are now making powerful exertions to retrieve their character, and to free themselves from the reproach and the mischiefs which have resulted from their neglect of the poor in their own country. The Committee, however, of the British and Foreign School Society meet with considerable difficulty on this ground—there are many Roman Catholics in the city, and the bishops and the priests of that order freely acknowledge that the Catholics are not able to provide schooling for their own poor children, and yet they profess to think that it would be a greater evil to those children to be educated by Protestants than to be wholly deprived of the means of education. The Committee have proposed teaching their children to read without giving them any religious instruction excepting such lessons from the scriptures as are the same in the Catholic version as in the Protestant; but to this the Catholic clergy will not consent.

THE SOCIETY FOR DIFFUSING INFORMATION ON THE SUBJECT OF CAPITAL PUNISHMENTS AND PRISON DISCIPLINE.

[This Society was formed in London in 1808. The following passages are from the ADDRESS of the Society which makes a part of their first Tract.]

THE long catalogue of crimes to which the punishment of death is annexed by the English law, has frequently directed the serious consideration of men of enlightened minds to its justice and its policy. And although a considerable difference of opinion prevails, the great weight of authority is in favour of some important amelioration in this part of criminal jurisprudence. The inefficiency of this punishment to prevent, or even diminish, the commission of crimes, seems generally acknowledged. In the present state of society, the rigorous execution of these laws would excite a general abhorrence of their sanguinary character; and a modification, in the practice of judges and of juries, has been introduced, amounting to a virtual abrogation of the law, not to be easily reconciled with the principles, either of moral or religious obligation. Can it, therefore, be deemed premature to introduce such an alteration in the law, as may reconcile it to the present advanced state, and more refined condition, of public opinion? The labours of Howard and Neild, supported by various subordinate inquiries, have shown the numerous deficiencies of prison discipline, and how ill adapted it is in its present state to accomplish the great object—the reformation of the offender, and his restoration to society. However beneficial it may be to remedy these evils, it is not desirable that any hasty or indigested measures should be adopted or pursued: those who sow, must not be too eager to reap: a judicious alteration of the laws will follow the gradual diffusion of knowledge, and must be consequent on the general conviction of its propriety: for this purpose it is requisite to keep the public attention alive; to bring before its view such facts and discussions as may throw light on the question: to subject every new measure to the most accurate examination, and to check any hazardous experiments. The impolicy of capital punishments, and the expediency of revising the system of prison discipline, having once taken strong hold of the public mind, collision of sentiment will naturally lead to the best substitutes, and the most effectual remedies. Many prejudices must be removed: many objections investigated and answered; and no inconsiderable share of time and patience must be exercised and employed, before society can reap its reward from a well-regulated economy in the punishment of crimes. The zeal and talents of any individual, however distinguished, must terminate with his life; and the cause which, with uninterrupted labour, might have prospered, may be left to languish in neglect and obscurity. The form-

ation of a Society, therefore, composed of members competent to assist each other in the prosecution of these objects; whose duty it is, as one coadjutor drops off in the course of nature, to select another; and who thus preserve a perpetual succession by united effort to promote a common end, affords at once the means most rational and most effectual to secure a favourable result.

Although this Society cannot yet boast of having produced any considerable effect, yet they trust that foundations have been laid, which rest for support upon a rock. Their first object was, to collect and publish the sentiments of various authors who had treated directly or incidentally upon these topics, and whose weight, either of argument or authority, was likely to influence the public. This collection extended to a greater length than was originally anticipated; and the expense of publication has been a heavy charge on the funds of the Society.

Another source of expenditure has arisen from the expediency of possessing as complete a body of information as it was practicable to obtain, occasioning the purchase of books, pamphlets, sessions' papers, and other public documents. Other disbursements have been made, for original discussions; for the publication of debates in parliament, of curious facts, and occasional advertisements. Much, however, remains to be done, before these objects can be even partially accomplished; facts and circumstances will occur to be made known; new views will be constantly presenting themselves; and various means, which it is not practicable to define or enumerate, must be resorted to, to obtain the attention, and secure the co-operation of the public. For these ends, a constant supply of funds is requisite; and the pecuniary aid of those is solicited, who are anxious to promote a cause, at once important in its consequences to the public welfare, and interesting to the best feelings of human nature.

The Society have published three octavo volumes, in which the opinions of the most celebrated authors on this subject are collected; including some very important debates in Parliament, which, as well as all future publications, may be had at Longman, Hurst, Rees, Orme, and Brown's, Paternoster Row.

The price of the three volumes together 1*l.* 1*s.*
Do. of any separate volume 7*s.*
Do. of Tract No. I. per hundred 20*s.*

Tract No. II. is intended to be a Description of the excellent Management of the Prison at Ghent.

Every Subscriber to the Fund, is entitled to receive the amount of his Subscription in the Works or Tracts published by the Society. And the Friends of the Cause throughout the country, cannot more effectually contribute to its success, than by ordering Tracts from the London Committee, who will supply quantities, not less than a hundred, at prime cost.

CHARACTER OF MRS. MARY-ANN ATHERTON.

To the Editor of the Christian Disciple.

Sir,

The death of Mrs. Mary-Ann Atherton, late of Amherst, N. H. has caused a vacancy in society, which cannot easily be supplied. I am persuaded you will accord with me in opinion, that the characteristic traits of a woman so truly excellent should be widely known and faithfully preserved. An obituary notice recently appeared in a weekly journal, which has only a limited circulation. I now send it to you with the request, that you will gratify many of your readers by introducing it into your very useful publication.

To confirm what is said in it of the faith of that eminent Christian; to perpetuate her dying testimony to what she believed to be "the truth as it is in Jesus;" as well as to correct some uncandid representations respecting her principles of religion, I send you also a Memorandum, which every reflecting person will consider deeply interesting and impressive. As you will perceive, it was written immediately after the solemn scene which it records, and appears originally designed for the consolation of an afflicted husband. Being a precious remembrancer, reflecting honour on the understanding and heart of a distinguished female; and suited to promote public utility, consent has been obtained for its publication. By annexing it to the obituary notice, and inserting them in the Disciple you will oblige a constant reader.

Obituary Notice of Mrs. Mary-Ann Atherton, who died October 15th, 1817.

"Eulogies of the dead are bestowed with so little discrimination, that I have often thought it better to omit them even where they were deserved. But silence in this case would be to resist a clear intimation of Providence, and to neglect an important means of doing good to her sex by exciting their emulation. All who knew Mrs. Atherton perceived that her character was a rare assemblage of female excellencies.

By her temper and mind she was peculiarly formed for private friendship. A heart naturally susceptible and kind inclined her to sympathy and candour. The ease and frankness with which she communicated her feelings and thoughts inspired confidence; she possessed also a magnanimity and elevation of sentiment, which preserved her from the corrosions of envy and from every unsocial passion.

Correct ideas of duty and a realizing sense of responsibility happily fitted her for domestic scenes. "She looked well to the ways of her household. The heart of her husband did safely trust in her."

More just views of the obligations of a mother were never exhibited. Persuaded that education forms the human mind,

it was her great aim to increase the knowledge, to form the manners, and to impress the hearts of her children. She fulfilled these duties by instructions and counsels, which were dispensed with wisdom, under direction of the law of kindness. Being their school mistress until her sons were prepared to enter into the higher classics of the Latin language; she taught them reading, writing, geography, common arithmetic, and the English and Latin grammars, with a fidelity and correctness, that left to professed scholars no room to find fault with the imperfections of their tuition. She held up for their admiration and imitation the most perfect examples. She availed herself of the peculiar privileges of the present day by providing for them books, which should amuse and enlighten them. For their instruction she made a selection of catechisms, exhibiting the plainness and excellence of the Saviour's sermon, being from mature inquiry convinced that the Westminster Assembly's Catechism is too abstruse for youthful minds, and leads to speculations and views promotive of dangerous error and scepticism. One estimable motive for her daily perusal of the Bible was, that she might find in the historical and other parts of it, portions suited to enlighten and captivate the opening minds of her offspring. Her solicitude for them seemed to control every other feeling and passion. When upon the bed of sickness, against the advice of friends, she persisted in performing her usual course of instruction. How strong must have been her attachment to them! How deeply must she have been impressed with the importance of her duty! Yet when informed that the nature of her complaint admitted no hope of recovery, she with ease and complacency gave up this care, and resigned the objects of her dearest affection to a merciful Providence.

With a retentive memory, a discriminating and comprehensive mind, she had an ardent thirst for knowledge. Her early and subsequent condition in life were favourable to its acquisition. Not ignorant of the ephemeral productions of the age, her delight was in the standard works of *literature*. But the bible was that fountain of light and truth to which she had constant recourse. Her recollection of its contents and her critical knowledge of it were surpassed by few even of those, whose profession it is to understand and expound it.

At about seventeen years of age* she openly professed her faith in the Son of God. This was the result of an enlightened view of his gospel, and a firm conviction of the reasonableness and moral tendency of his ordinances. Her thirst for general knowledge and assiduity in amassing it did not lead her to

* Mrs. Atherton lived at that period with her parents in Hampton, N. H. and sat under the ministry of President Appleton. Visiting her during her last sickness, she assured him of her pleasing recollection of many instructions she had received from him, and that she traced her general views of religion, in which she now felt an increased and strong confidence, to the privilege of having him for the guide of her youth.

neglect "the one thing needful." She studied with more than common interest the evidences of Christianity, and was competent to judge of their intrinsic and comparative weight. Her religious views were collected, not from detached portions of scripture, but from a general survey of its spirit and object. Not swayed by a regard for the doctrines or commandments of men, her system of belief was catholic and evangelical. None who were witnesses of her life, sickness or death, will deny the practical influence of her faith; that "it wrought by love;" "purified her heart;" helped her to "overcome the world;" and was a source of unostentatious and genuine piety.

Her last sickness, which arose from an almost incredible inflammation of the kidney, and which was accompanied with agonies which are rarely exceeded, was in mercy prevented from suspending the activity or energy of her mind. In the earlier stages of her disease she was oppressed with doubts and fears concerning her spiritual condition and prospects. The meditations she then indulged when viewing her relation to the Omniscient Being, are happily expressed in the language, "he hideth his face, and I am troubled." This season of darkness was the harbinger of "a morning without clouds." Language can poorly describe her ecstacy and triumph, when she believed that God "lifted upon her the light of his reconciled countenance." With an earnestness, an emphasis, a discrimination, and force, which those who heard can never forget, she recited the grounds of her present exultation and joy. Having "proved all things," she in this moment of severe trial held fast that, which in a season of bodily and mental vigour she had found to be "good." Her religious theory, which she repeated, was a happy imitation of "the simplicity that is in Christ." When reciting her views of the Redeemer, she spoke of him as one "highly exalted; and who had a name above every name." With the solemn thought that she must soon appear before him as her Judge, she declared her belief in the language in which he had taught her to conceive of Him; not as God himself, but "the Son of God," the brightness of the Father's glory, and the express image of his person." In this declaration she persisted as long as the power of utterance continued. Her other religious sentiments were not encumbered by useless and unedifying speculations, but were such as reflected most honour on the character of God; and most likely to influence moral and accountable beings. The uncharitable, who dare to sit in judgement upon the faith and conscience of their fellow christians could not have failed of being admonished by her dying accents of the evils of a censorious spirit, and of the obligation always to speak and act under an impression of human fallibility. She declared her faith in the all-sufficiency of the Saviour, and that the ground of her hope was the mercy of God through Him. To the closing scene her confidence and joy were unshaken. She died with a triumphant

"hope of seeing the glory of God." "The woman that feareth the Lord she shall be praised." Such was the life, the faith, and the hope of this wonderful woman. Let those, who, for the ideas which she cherished of the Saviour and his gospel, deny that she was entitled to the name and the hope of a Christian, remember the solemn admonition: "Why dost thou judge thy brother, and why dost thou set at nought thy brother? for we must all stand before the judgement seat of Christ."

When an afflicted husband and children with bereaved parents and friends are pondering on the magnitude of the privation, which a righteous God has dispensed, let them be constrained to silence and submission by the belief, that she is in possession of the inheritance she most highly prized. Her treasure was in heaven, and her spirit, they may hope, is there also."

MEMORANDUM.

I arrived in Amherst, on Saturday, Aug. 30th, to visit my sister Atherton, on account of her dangerous sickness.

Between 3 and 4 o'clock, P. M. a favourable opportunity presenting, I thus introduced a religious conversation. Her reply and the subsequent remarks were in substance, and as nearly as I can recollect in language, as follows:—

"My sister! I rejoice to find you in your present tranquil state of mind."

Mrs. Atherton interrupted me by saying, "Mr. Thayer don't you speak to me so. Don't you praise me. I do not deserve the praise of men. My greatest desire is to be found worthy of the praise of God."

To this I replied, "I do not mean to praise you. I only mean to express my joy at the intelligence I have received of your submission and resignation to the will of God. It is also my consoling belief, that a review of your life, of your endeavour to perform your duty, must be a ground of hope that you shall share in the mercy of God through Jesus Christ, and be pardoned and accepted."

Mrs. Atherton said, "I know that God is merciful, but I tremble when I read those words of my Saviour, "Strive to enter in at the straight gate." "Many shall seek to enter, but shall not be able." You know also what he has said of the foolish virgins, who took no oil for their lamps, and against whom "the door was shut." She added, "I know I have received many talents. I fear I have not improved them as I ought. I am convinced that I am a great sinner. My only dependence is on the merits of my Redeemer. I do not despair. I hope, but my hope is mixed with many fears. I desire to be humble and penitent, and I pray that God will not cast me off."

Finding her thus in doubt, and diffident of her own attainments, believing her to be truly contrite and a proper subject for consolatory address, I entreated her recollection of these passages of scripture, "I never said to any of the seed of Jacob, seek ye me in vain." "Come unto me all ye that are weary and heavy laden, and I will

give you rest." "Let not your heart be troubled. Ye believe in God, believe also in me. In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." "Ask and it shall be given you. Seek and ye shall find; knock, and it shall be opened unto you." I also brought to her view the vision made to St. John in the Apocalypse: "I beheld and lo a great multitude, which no man could number of all people, and nations, and tongues stand before the throne and before the Lamb, clothed in white robes and palms in their hands."

On hearing these, Mrs. A. said, "I know that these are very delightful promises and views, but for myself I have still very great fears."

This conversation closed with her requesting me to pray for her. She added, "I do not wish you to pray for my recovery, for I think it a mockery of God, when a person is so near death as I believe myself to be, to pray thus, but I wish you to pray, that if it be the will of God I may be relieved from my present distress; that I may be patient; that I may be prepared to die; and that God will have mercy on my soul."

I had no farther interview with her in relation to her spiritual state, till I was awaked about 3 o'clock in the morning by one of the watchers, who informed me that Mrs. A. wished to see me. On entering her chamber, I perceived her countenance greatly animated. She immediately addressed me thus in apparent ecstacy. "I sent for you Mr. Thayer, that I might tell you the mercy God has shown me. He has given me *a perfect assurance** I shall *be happy. I feel that he has accepted my* penitence, and that I shall go to be a partaker of 'the joy, which eye hath not seen, nor ear heard, neither hath entered into the heart of man.' I think it would be next to a miracle should I be raised and restored to health. If this be the will of God I desire to submit; but I have no wish to live and mingle again with the sufferings and sorrows of the world, 'I desire to depart and to be with Christ, which is far better.' Tell my friends not to shed a tear for me. They cannot wish to keep me from the blessedness which is promised me."

I expressed to her my joy in her present state of mind and my hope that God would continue to "lift upon her the light of his countenance."

Mrs. A. then delivered me a message to Mr. L. with a request that "I would communicate it to him, if she should not live to see him."

Dr. Spalding upon this informed me, that at Mrs. A's. request he had sent for Mr. L.

By Mrs. A's. desire I awaked Mr. Atherton, who, on entering her chamber, received from her in my hearing information of her joy and prospects, similar to what she gave me.

* From subsequent conversation it was collected as her belief that this assurance did not arise from any sudden change in her character, but that a review of her whole life and her reflections on the character and revelation of God were now blessed to the giving her this "full assurance of hope."

Mr. L. soon arrived.

The message given me for him I heard Mrs. A. communicate in person as nearly as I can recollect as follows.

"I wished you to know, sir, the goodness of God to me. He has given me a perfect assurance that I shall be happy. I do not however trust in any worthiness of my own. My whole dependence is on the merits of Christ. I believe there is a peculiar efficacy in his death. What this efficacy is, is not revealed. I feel that my sins are washed away in his blood. I believe him to be an all-sufficient Saviour not an Almighty Saviour.* I believe that he is not God himself, but the Son of God; the brightness of his Father's glory, and the express image of his person. There are those who go to an extreme—I should be unwilling to be one of them." She added, "You know I have not believed in the doctrines of total depravity, election and reprobation, which you preach. I have a full persuasion of your sincerity and piety; that you are anxious to do good in this place, and to awaken sinners from their carelessness. But I entreat you not to be influenced by human systems, but to read the word of God with prayer. I entreat you not to be governed by what Calvin, Luther, or Origen say, but to read the scriptures. I know I may be in an error, but I believe that I shall be forgiven. We may both be in an error, but if sincere we shall be forgiven."

Mr. L. said, "I hope if I am in an error it will be revealed to me."

Mrs. A. replied, "we are very much under the influence of education, and you cannot expect to have this revealed unless you discard human systems and read the scriptures with prayer." She added, "I wish you to have more charity. Charity, Mr. L. that is the point. The Saviour says in his gospel: "why dost thou judge thy brother, or why dost thou set at nought thy brother? To his own Master he standeth or falleth. We must all stand before the judgement seat of Christ.' Is it right, Mr. L. to condemn those who differ from us in opinion?"

He observed, "I hope I do not assume the prerogative of the judge."

Mrs. A. asked, "Is it not doing this to say, that it is impossible for persons to be saved, who do not believe in your doctrines?"

To which Mr. L. replied, "Salvation we are told is obtained through sanctification of the spirit and belief of the truth by those, who are elect according to the foreknowledge of God."

Mrs. A. observed, "You separate the foreknowledge of God from election. You get into a sad jumble. Your election is not the scripture election. I do not think with you that we can do nothing of ourselves. We can do something for

* Mr. L. in his prayer between the public services yesterday used this expression. After he retired Mrs. A. excepted against it, and made the distinction she here makes.—God, however, is an Almighty Saviour: Christ is one whom "God hath exalted to be a Prince and a Saviour." The Father sent the Son to be the SAVIOUR of the world."

ourselves. God hath required it of us."*

Mr. L. began the sentence: "We must wait,"——

Mrs. A. interrupted him by saying, "We must not wait, sir. Our Saviour has told us to strive to enter into heaven. We have no more reason to expect salvation without striving than a man has to expect to preserve life without the use of daily food. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, who is in heaven, give the Holy Spirit to them, who *ask* it."

She added, "We have it in our power to grieve the spirit, to resist the spirit. Unless we do abuse the grace of God, and neglect the means he has given us we shall be saved." She asked Mr. L. "Do you not rejoice with me in my prospects?" He not immediately answering, she earnestly added, "Say, Mr. L.; tell me; do you not rejoice?"

Mr. L. answered, "it is a very desirable thing to have hope."

Mrs. A. said, "I have a hope which shall not make me ashamed. I may become delirious. I may pass through many agonies, but I shall go to heaven, and I long to be with my Saviour and my God. But heaven, although a place of rest, is not a place of idleness. I shall be employed in contemplating the perfections of God, and in celebrating the praises of my God and Redeemer, which is employment enough for eternity." "Worthy is the Lamb that was slain, to receive blessing, and honour, and glory and praise."

Mrs. A. said to Mr. L. "If my life is spared, which I think would be next to a miracle, I hope I shall not be suffered to forsake my God; for I do not believe in your ideas of the perseverance of saints. I believe we may fall from grace."

Mrs. A. then asked Mr. L. "if he understood her, if she expressed her ideas clearly?"

Mr. L. replied in the affirmative.

Mrs. A. asked, "Will you remember it, sir?"

Mr. L. replied, "Such a conversation, madam, cannot easily be forgotten."

Mrs. A. expressed to Mr. L. "a hope that his feelings would not be wounded by the communication she had made. She assured him, that she felt constrained by a sense of duty to say what she did, and intreated that if contrary to her present expectation her life should be spared, he would not be prejudiced against her or her friends on the account."

After the above conversation, Mrs. A. was seized with a violent ague fit. In the midst of the severest agonies she exclaimed, "Do not suppose my sufferings great. My mind is so full of comfort, I consider these as nothing."

After retiring from the cham-

* We are not to suppose that Mrs. A. was so ignorant as not to know that *all our sufficiency is of God.* Her ideas were probably these, That God bestows on men faculties which he requires them to exercise, that they are not to live as though they had nothing to do for the attainment of heaven; but, as becomes dependent agents, to "work out their own salvation with fear and trembling."

ber I asked Mr. L. in presence of Mr. Atherton, whether Mrs. A. did not appear to him to have her recollection perfectly, and to be in the full exercise of her mind?" In perfect accordance with my own opinion he replied in the affirmative.

The above was read to Mrs. Atherton, who said, after proposing two additional sentences, which I perfectly recollected, and which are here inserted, that the representation was correct.

I also read the above, so far as it related to her interview with Mr. L. to Mr. Atherton and Dr. Spalding, who were present, and who each affirmed their belief of its correctness and truth.

At the request of my brother Charles H. Atherton, and in the hope that it may afford him some consolation under his present afflicting prospects, I have transmitted the above for his perusal.

NATH'L. THAYER.

Monday, Sept. 1, 1817.

Remarks by the Editor.

We have admitted the account of the interview between Mrs. A. and Mr. L. not from a desire to excite controversy, or to wound the feelings of any person. Nor is it admitted supposing the consolations of Mrs. A. on her dying bed, are any evidence that her *opinions* were correct. For on this principle abundant proof might be adduced in support of opposite opinions; and there is perhaps no sect of Christians but what might furnish evidence of this kind in support of their distinguishing tenets. But we wish it to be better understood, than it has formerly been, that evidences of piety and goodness, and of consolation in a dying hour, have not been exclusively associated with the opinions of any one sect.

When Mrs. A. said to Mr. L. "We may both be in an error," she expressed a truth to which we should think Mr. L. might have very frankly acceded, without any injury to his reputation either as a Christian or a Minister of religion. Had he cordially admitted this truth and duly felt its force, it might perhaps have expanded his heart, extended the bounds of his charity, and multiplied the sources of his joy.

It will, we believe, be in vain for Christians of any sect, who have adopted a human creed as a test of character, to boast of their distinguishing tenets, as having a peculiar tendency to produce Christian humility and love, while history and observation afford the fullest evidence that such creeds or systems have been associated with the most enormous practical errors which ever disgraced or desolated the world,—errors which would permit and encourage Christians of different denominations, and even of the same denomination, to meet each other in the field of war, to fight the battles of ambition and avarice, and to show their zeal for God by shedding each other's blood. It is surely time for Christians of every name to adopt some creed, some rule of duty, some test of character, which will at least preserve them from destroying one another.

INTELLIGENCE.

EXTRACTS FROM THE EPISTLE OF THE YEARLY MEETING, HELD IN LONDON, BY ADJOURNMENT, FROM THE 21st OF THE 5th MONTH, TO THE 30th OF THE SAME, INCLUSIVE, 1817.

To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.

DEAR FRIENDS,

THE love of our Heavenly Father has prevailed in this, our annual assembly. It has united us in the fellowship of the gospel, and has extended to our dear absent brethren. Under this influence, our confidence has been renewed, that the foundation upon which the righteous in all ages have built their faith and their hope, is forever immutable.

In turning our attention to the state of the Society as it has been now laid before us, the proper employment of the first day of the week, the day more particularly set apart for public worship, is a subject that has claimed our attention. It is no small privilege to be living in a country where much regard is paid to this duty, and it highly becomes us to be careful that our example in this respect be consistent with the profession we make to the world.

In a well ordered family, short opportunities of religious retirement frequently occur, in which the mind may be turned in secret aspiration to the Author of all our blessings; and which have often proved times of more than transient benefit. It is our present concern, that no exception to this practice may be found among us; whether it take place on the reading of a portion of the sacred volume, or when we are assembled to partake of the provisions with which we are supplied for the sustenance of the body. On these latter occasions, may the hearts of our young friends also, be turned to gratitude to God, who thus liberally provides for them. May the experience of us all be such, that we can adopt the words of the Psalmist—"Evening, and morning, and at noon, will I pray."—Ps. lv. 18.

In our last Year's Epistle, we had to remark the failure of some of our members in paying their just debts. We have been again deeply pained on finding that some disgraceful cases of this kind have since occurred. Whilst we lament the condition of such as have thus wounded their own peace, and brought condemnation on themselves, we also feel very tenderly both for the near relatives of these, and for their creditors who have suffered through them. In adverting to these cases, it is our solicitude that the misconduct of those to whom we allude may be a caution to others. And we would especially recommend to Friends of discrimination and sound judgement, in kindness and love, to watch over their brethren for good. Great advantages would result from early, repeated and private advice to young tradesmen, who from temporary success and inexperience may be in danger of exceeding their capital, and of imprudently extending their business.

The amount of sufferings reported this year, for tithes and other ecclesiastical claims, and a few demands of a military nature, is upwards of fourteen thousand four hundred pounds. We have received Epistles from all, except one, of the yearly meetings on the American continent. From these we observe with pleasure, that, besides a watchful care to support the testimonies of our own Society, our brethren beyond the Atlantic are engaged in various acts of benevolence for the welfare of their fellow-men.

Dear young Friends, our hearts are warmed with love to you. We desire that it may be your frequent concern to seek for an establishment on the only sure Foundation, and to wait in humble watchfulness for the teachings of the heavenly Instructer.

And, dear Friends, you who love the truth, and who are in the vigour of life; feeling as you must the many blessings of which you have been partakers, and the privilege it is to be

employed, in the smallest degree, in the service of the Lord, let it be your concern to offer your hearts to his disposal. and under his sacred guidance to become devoted to the support of His Cause.

May our dear elder Brethren and Sisters, though often depressed on various accounts, be, by continued watchfulness unto prayer, endued with capacity to trust in God. May they receive that divine support which will enable them acceptably to endure the remaining trials of time; and, being preserved in liveliness and meekness of spirit, be prepared to enter into rest everlasting. Farewell.

Signed in and on behalf of the meeting, by

WM. DILWORTH CREWDSON,
Clerk to the Meeting this Year.

REPORT OF THE AUXILIARY BIBLE SOCIETY IN THE COUNTY OF WORCESTER.

On the 11th of September, the Auxiliary Bible Society in the County of Worcester, held their annual meeting—at which the Rev. Dr. Puffer delivered an appropriate and excellent discourse, from Rev. xx. 12; and the following Officers were elected for the year, viz:—

Hon. Joseph Allen, *President.*
Rev. Dr. Sumner, *Vice President.*
Rev. Dr. Thayer, *Secretary*
Samuel Allen, Esq. *Treasurer.*

Directors.

Rev. Dr. Bancroft,
Hon. Benjamin Adams,
Rev. John Fiske,
Hon. Bezaleel Taft, jr.
Rev Elisha Rockwood,
Hon. Levi Lincoln, jr.
Rev. Jonathan Going.

REPORT.

The Directors of the Auxiliary Bible Society in the County of Worcester assemble with its members, at this annual meeting, with religious joy in the contemplation of the manifold benefits which have resulted from similar associations throughout Christendom. In the attempt extensively to distribute the sacred scriptures, the greatest efforts of an individual would prove ineffectual; but the united exertions of general associations have produced effects beyond human anticipation. In the execution of the pious and charitable purpose of distributing the Bible, Christians, meeting upon ground common to all, have risen above those differences which unhappily divide them respecting articles of faith and modes of worship; and the number of these societies now in operation in Europe, Asia and America, give high promise of the most beneficial operations in future.

The British and Foreign Bible Society alone, since it was instituted, have distributed more than a million and three quarters of Bibles and Testaments. Innumerable other societies in the christian world are aiding in the prosecution of the same benevolent and godly design.

One good effect flowing from bible societies, worthy of particular notice, is the excitement of more general attention to the sacred scriptures. Besides the destitute Christian and the deluded Heathen, who are the immediate objects of the charity, thousands who fall not within this description, by means of these associations are induced to study the oracles of truth with increased diligence and seriousness.

Numerous channels are, through Divine Providence, daily opening to bible societies for diffusing the light of truth in various parts of the world. For the good actually produced by their endeavours, we would refer you to the countless number of those who were in pagan darkness and bondage, but are now vindicated into the light and the liberty of the sons of God; to the many christian individuals, who, scattered among heathen nations, were destitute of the word of life, but are now in the possession of it.

For a view of the benefits and blessings which have resulted from the establishment of bible societies, we refer you to the houses and the hearts of the pious poor throughout the christian community, who find support and comfort under all their privations and sufferings from the sacred scriptures. which charity has placed in their hands; to the sons and daughters of sickness and wordly oppression, who are enabled in patience to possess their souls, by the consolations which they derive from divine revelation, and of which, but for these institutions, they would have been destitute; to

the faith, the confidence and hope manifested by those, who by the scriptures which they gratefully received, were instructed in the truths pertaining to eternal life, were convicted of their errors, reclaimed from their faults, and rendered meet for the inheritance of saints in the kingdom of light.

Although the means of bible societies have been great, they have proved unequal to the demands of the destitute. There are more hands opened for the grateful reception of the Bible than there is charity in exercise to fill them. There is therefore the highest encouragement for continued, for increased endeavours, that to the good already done, from these exertions great augmentation of good may follow While with devout admiration and joy we review these general effects, the Bible Association in the county of Worcester will be grateful to the Author of all good influence for the small co-operation they have been able to yield to the benevolent interest in the promotion of which they are united.

The Directors universally acknowledge the liberal attention which the religious societies in the county paid to their invitation for a contribution on the first Sabbath in January last. They request the several committees in all the societies to continue their endeavours to increase the number of subscribers; to collect their annual subscriptions; and to acquaint the Directors with those poor who are destitute of a Bible, that they may be supplied.

Since the last annual meeting, the Directors have made no purchase of Bibles. They have within this period distributed to subscribers and to poor persons two hundred and twenty copies of the Bible.

There remain for further distribution,

In the hands of Mr. Trumbull, 87 duodecimo.

In the hands of Isaiah Thomas, Esq. 12 octavo.

In the hands of Dr. Bancroft, 1 octavo, 6 duodecimo.—Total 106.

The following is the state of the pecuniary concerns of the society:—

Balance in the hands of the Executor of the late Treasurer Judge Heywood	$71 00
Donation of Mr. Nahum Ward in Marietta bills, $100, equal in current money to	95 00
From subscribers and contributions	594 11
In the hands of Rev. Nath'l. Thayer,	18 10
Interest on notes,	13 60
	791 81
Deduct cash paid Mr. Manning for printing,	2 50
	$789 31

The Directors commend the Institution to all in the county who feel an interest in the scheme of human happiness, to promote which, the Son of God suffered and died. They invite the Society to join with them in devout supplications to heaven for a blessing upon human means; that the vine, which the hand of God hath planted, may extend its boughs unto the river and its branches unto the sea, that the mountain of the Lord's house may be established upon the top of the mountains, and all flesh come to it, and be saved

JOSEPH ALLEN, *President.*

Attest, NATH'L. THAYER, *Sec'ry.*

SOCIETY FOR INVESTIGATING THE CAUSES OF JUVENILE DELINQUENCY.

A SOCIETY has been formed in London for "Investigating the Causes of the alarming Increase of Juvenile Delinquency." From the Report of their Committee, consisting of 50 members, in May, 1816, the following particulars are selected

To accomplish the designs of the society "it was determined that the prisons of the Metropolis should be regularly visited by sub-committees appointed for that purpose—the youths in confinement separately examined and privately admonished—the evil consequences of their conduct represented to them, and every persuasive used for their recovery which kindness could suggest. It was thought particularly desirable that these boys should be made to feel, as much as possible, not only the danger of their own condition, but also that of their former associates in guilt; in order that, from a regard for the welfare of their late companions, the boys who

were in confinement might be induced to give information respecting them.

"Questions calculated to obtain the necessary information were framed. The metropolis was divided into districts, and sub-committees appointed respectively.

"In conformity with these arrangements, the society was rapidly put in motion. A list of 190 boys, the friends and associates of youth confined in New-Gate, was soon obtained: these names were divided among the visitors; reports were speedily produced, and recorded in a ledger provided for that purpose. Further lists of associates have from time to time been received from that prison only, containing upwards of seven hundred names." The Committee observe,

"The information which has been obtained may be generalized in the following order:—

"1. That there is reason to believe from their inquiries that there are some thousands of boys under seventeen years of age in the metropolis, who are daily engaged in the commission of crime.

"2. That these boys associate with professed thieves of mature age, and with girls who subsist by prostitution.

"3. That such characters frequent houses of the most infamous description, where they divide their plunder, and give loose to every vicious propensity.

"4. That the following appear to be the principal causes of these dreadful practices:—

The improper conduct of parents.

The want of education.

The want of suitable employment.

The violation of the Sabbath, and habits of gambling in the public streets.

"5. That, in addition to these primary causes, there are auxiliaries which powerfully contribute to increase and perpetuate these evils.—These may be traced to and included under the three following heads:—

The severity of the criminal code.

The defective state of the police.

The existing system of prison discipline."

"It appears that a considerable number of the boys have received no instruction whatever.—Although several of them have represented that they had attended schools, yet few have been able to read or write with tolerable accuracy.

"Depredations are often occasioned by the want of an industrious occupation. The Committee therefore cannot too warmly recommend the formation of public establishments in the most populous districts of the metropolis, for the suitable employment of distressed youth.

"The severity of the criminal code which inflicts the punishment of death on *upwards of two hundred offences*, acts very unfavourably on the mind of the juvenile delinquent; for, while the humanity of the present age forbids the execution of the greater part of these laws, the uncertainty of their operation encourages the offender to calculate, even if convicted, on a mitigated punishment.

"The sum to which the officer is entitled on the conviction of a prisoner for the most aggravated of the capital offences is *forty pounds*. The practice of holding out rewards for the apprehension of criminals, in proportion to the enormity of their guilt, stimulates the officer to overlook the minor depredations of the incipient thief; and often might the youth be early arrested in his course, but for the principle on which it becomes the interest of the officer, that the young offender should continue in iniquity until he attains maturity in crime."

Speaking of the police of the prisons, the Committee remark:—"In these establishments, the youth committed for his first offence has been placed indiscriminately with hardened criminals. In these abodes emulation is excited only to excel in crime, and all are soon raised to an equality therein. The ferocious inspire others with their ferocity, the cunning with their cunning, and the debauched with their libertinism. Every thing that can corrupt the heart becomes the amusement of their idleness, and the resource of their despair."

"Dreadful therefore is the situation of the young offender: he becomes the victim of circumstances over which he has no control. The laws of his country operate not to restrain, but to punish him. The tendency of the police is to accelerate his career in crime.

"Of the many boys whose cases

have been investigated by the Committee, they have met with very few of whose amendment they should despair by the application of the proper means Small indeed is the number of those in whom the sense of virtue is wholly extinct—who do not retain some portion of valuable feeling—some latent seed, which, if judiciously cherished, would expand and flourish. The society have, in fact been instrumental in assisting and restoring to credit and usefulness many who had widely wandered from the paths of honesty; and from the success which has hitherto attended the exertions of the Committee, they feel a decided and growing conviction that, if in the treatment of juvenile delinquents, the degree of punishment were proportioned to the nature of the offence—if the operation of that punishment were uniform and certain—if, during confinement, they were not exposed to the temptations of idle hours and corrupt society—if the infliction of bodily punishment were to give way to mildness of persuasion and gentleness of reproof—if appeals were oftener made to the moral sensibility of these youths,—and exertions used to raise rather than degrade them in their own estimation; the number of juvenile depredators would materially diminish, and the conductors of public prisons would frequently enjoy the unspeakable felicity of turning the culprit from the '*error of his ways.*'"

Subjoined to the Report of the Committee they have given the outline of 12 cases which have come under the notice of the society. As a specimen we shall copy the three first.

"A. B. aged 13 years His parents are living. He was but for a short time at school. His father was frequently intoxicated; and on these occasions he generally left home, and associated with bad characters, who introduced him to houses of ill-fame, where they gambled till they had spent all their money This boy has been five years in the commission of crime—been imprisoned for three separate offences. Sentence of death has twice been passed on him.

"C. D. aged 10 years. He was committed to prison in the month of April, 1815, having been sentenced to seven years imprisonment for picking pockets. His mother only is living, but he knows not where she resides. He has a very good capacity, but cannot read When first visited, he discovered much anxiety about his situation; but every favourable impression was effaced shortly after his confinement in prison.

"E. F aged 8 years. His mother only is living, and she is a very immoral character This boy has been in the habit of stealing upwards of two years. In Covent Garden market there is a party of between 20 and 30 boys, who sleep every night under the sheds and baskets. These pitiable objects, when they arise in the morning, have no other means of procuring subsistence, but by the commission of crime. This child was one of the number; and it appears that he has been brought up to the several public offices upon *eighteen* separate charges. He has been twice confined in the House of Correction, and three times in Bridewell. He is very ignorant, but of good capacity."

The facts disclosed in this Report evince that the state of society is deplorable in London. Not only so, they show, in a striking manner, the inutility of sanguinary laws for the prevention of crimes. By the Committee of 50 gentlemen it was supposed that there were "some thousands of boys under 17 years of age in the metropolis, who were daily engaged in the commission of crimes." Yet these juvenile regiments commit their crimes in defiance of a sanguinary code which ordains the punishment of death for more than "*two hundred offences*"—and which consigns a man or a boy to the gallows for stealing the value of *five shillings!*

Is it not astonishing that after nearly 6000 years experience, mankind have yet to learn this simple lesson:—That cruelty on the part of those who govern, whether in a family or a nation, always tends to harden the hearts of the governed, and to produce crimes rather than prevent them?

What would be the feelings of the people of this state, at the present time, should they see an ignorant boy of 13 years of age, the unfortunate son of a drunkard, sentenced to the gal-

lows for stealing? Such laws are a disgrace to the people of Great Britain, which they probably would not have borne so long, had not their eyesight been weakened by the glare of military glory and their hearts hardened by their familiarity with war.

EXTRACTS FROM THE NINTH REPORT OF THE COMMITTEE OF THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, MAY 9, 1817.

YOUR Committee have the satisfaction to begin this Report by stating, that since the last anniversary, the Right Rev. the Lords Bishops of St. David's and Gloucester, have kindly consented to accept the office of Joint Patrons of this society.

Hebrew Translation of the New Testament.

During the past year very considerable progress has been made towards the completing this important work.

The last Anniversary was signalized by the publication of the Gospels of St. Luke and John. The Acts of the Apostles was published soon afterwards; and your Committee have this day the satisfaction of presenting to you, the Epistles to the Romans, the two Corinthians, the Galatians, the Ephesians, Philippians, Colossians, two Thessalonians, two to Timothy, Titus, and Philemon.

Measures also have been adopted with a view to the circulation of the Translations so far as formerly published, among the Jews both at home and abroad.

Finances.

Notwithstanding the unexampled pressure of the times, your Committee have the consolation to report that the revenue of the Society during the past year has been equal to its disbursements. It becomes a pleasing part of their duty to state that the sum of £500 has been presented to the Society by a Lady, who desires that her name should not be mentioned, and who had previously given several donations amounting to £200. This Lady has now therefore become a benefactor to this cause to the extent altogether of £700.

Your Committee would here particularly advert to the formation of a Ladies' Auxiliary Society, at Boston, in New-England, chiefly through the exertions of Miss Hannah Adams, the author of a History of the Jews.

From this Society a remittance of £100 sterling has been received, being the first fruits of the liberality of our christian friends in America to the cause of Jewish evangelization

A Female Association has also been formed among the Ladies of the Congregation of the Episcopal Jews' Chapel, in aid of the fund which already exists for building schools for the Jewish children.

This fund, though it only amounts to £300 at present, we trust will ere long, through the liberality of the public, be rendered adequate to its important object.

Through the exertions of some warm friends of the cause of Israel at Calcutta, at the head of whom we must mention the Rev. T. Robertson, who kindly preached a sermon for the Society at the Old Church there, on the morning of Whitsunday last; a Ladies Auxiliary Society has been formed, and the sum of £288 2s. 1d. has been remitted to your Committee. The Rev. T. Robertson remarks in his letter, which contained this remittance, "The Jews' Society has friends even in this remote country, who take a lively interest in all that concerns the prosperity of Israel" Respecting the Jews in Bengal he further says, "They are in expectation of the speedy appearing of their Messiah, and think this sign a strong indication of their approaching deliverance, that God has in a great measure turned away their reproach, by disposing the Gentiles to have mercy on them."

Schools.

In the Schools of the Society ten boys and five girls have been admitted since the last Report. Three boys have been withdrawn, and one placed out in service. There remain in the schools forty boys and thirty-two girls, and there are six boys and three girls, who are too young for the schools, under the charge of a careful person, a few miles from town.

Female Department.

Your Committee have great pleasure in again expressing their grateful sense of the zeal of the female friends of the Society throughout the kingdom,

which is manifested in the list of contributions from the different Ladies' Societies. The contributions of the Ladies' Auxiliary Societies last year amounted to £1283 14*s*. 8*d*. while those of the General Auxiliaries are only £1301 14*s*. 10*d*. And as it is presumed, that much, even of this latter sum, proceeds from female contributions, it is evident that the largest of our funds, arises from the generosity of the female sex.

Under the head of publications the Committee say, that they have undertaken to print an edition of Miss Hannah Adams' History of the Jews, which was lately published by that Lady at Boston, in New-England, where she resides. It is hoped that this work may be instrumental in exciting new interest in this country in behalf of the children of Israel.

The progress of a spirit of inquiry among the Jews.

With respect to the Jews in this country, it appears from the Fourth Annual Report of the City of London Auxiliary Bible Society, that many of that people continue to subscribe for Bibles and to support the Institution. To one of these Associations, there are nearly fifty Jews, regular contributors. In the borough of Southwark also, many Jews continue to support the Bible Society.

Very encouraging circumstances have been communicated from the Continent. The Secretary of the Bible Society at Frankfort on the Maine, has informed Dr. Steinkopff, that the attention of the Jews had been drawn to the advertisement published at that city announcing the establishment of a Bible Society, and some expressed their regret, that no invitation had been given to any of their body to take a share in the work.

The Rev. Mr. Pinkerton, in his correspondence with the Bible Society, in a letter, dated the 16th of June, 1816, states, that among the subscribers to the Theodosian Bible Society, in the Crimea, there are five Caraite Jews. He also mentions that in passing through the town of Karasoubazar, he had himself a most interesting conversation with several Jews, who eagerly sought after a copy of the Gospels. "The late wars and commotions in the earth, (adds Mr. Pinkerton) with the present wonderful exertions to spread abroad the holy scriptures among all nations, seem to have made a deep impression on the minds of many among the Jews. From what I have seen of this people in various nations, I am convinced that many among them are prepared to peruse with avidity the scriptures of the New-Testament in their own language."

"According to the calculation of his excellency M Novozilzoff, the number of Jews under the Russian sceptre is upwards of two millions, of whom about 400,000 are found in the present kingdom of Poland. Such of the twenty copies of the two first Gospels which I brought with me from Berlin, as I presented to Jews, were always received with joy; and I am fully of opinion, that the very circumstance of their being in the Hebrew language, will gain them an attentive perusal, among the learned Jews in every country, where no writings on the subject of Christianity in any other form would be attended to. Before I left Moghiley, the Jews in that city had sent in 500 rubles, to promote the object of the White Russian Bible Society."

After mentioning favourable occurrences in other places the Committee observe—While the facts above stated are contemplated only in an insulated form, it may seem impossible to draw from them any general conclusion; but if we concentrate these scattered rays of light in a common focus, and view at the same moment, the Jews of London, of Frankfort, of Poland, of the Crimea, and of the Northern Coast of Africa: beginning to manifest a desire to possess and even to assist in circulating the Christian Scriptures, when to these facts we add the circumstance, that Christian Missionaries, raised up from among the Jews themselves, and one of them converted by means of this Society appear to be actively labouring in different parts of Asia and Africa, for the salvation of their brethren; surely this combination of favourable events, ought to animate us, to persevere with renewed zeal, and redoubled energy, in our efforts in behalf of the house of Israel.

ALEXANDER TO FRIENDS IN NEW-YORK.

From the N. Y. Daily Advertiser.

"A LETTER from the Emperor Alexander to the Secretary of the Peace Society of Massachusetts has been published in most of the newspapers of this country; and that doubtless afforded much satisfaction to those who have observed the disposition manifested by this distinguished sovereign in relation to the subject of peace as connected with the precepts of the gospel. In addition to the evidence which that letter furnished of the pacific sentiments of the Emperor, and of his christian condescension, it may not be uninteresting to the public to learn, that a letter of the same import has been received by a few individuals in this city, of the Society of Friends; who, not knowing what the Peace Society of Massachusetts had done, took the liberty of transmitting to St. Petersburgh a volume of essays, in which the nature, the tendency, and the policy of war, are discussed with unusual clearness and force. The following is a copy of the answer received a few weeks since."

GENTLEMEN,

RECEIVE my thanks for the volume of Essays on Peace, and for the expressions of christian regard, contained in your letter accompanying it. The efforts which you and other individuals and societies in North-America, are now making to promote love and peace among men, are worthy of the imitation of every well wisher to the peace and happiness of the world; and in these labours of charity I wish you every possible success. Being well acquainted with the diversified misery and wickedness which war spreads among mankind, I shall account it a great happiness to be instrumental in any degree in preserving that peace uninterrupted with which it has pleased the Divine Being to bless the nations of Europe. ALEXANDER

St. Petersburgh, the 4th July, 1817.

REMARKABLE OCCURRENCES REPORTED.

IT has been reported in the public papers:—

That the deaths at New-Orleans from the first of June to the sixth of Sept. were 2,700, averaging 27 a day.

That a terrible mortality has prevailed at Natches; and that two thirds of the inhabitants had left the town.

That Algiers has been visited with the plague.

ORDINATIONS AND INAUGURATIONS.

Nov. 5 —Rev. E. T. Fitch, Professor of Divinity, was ordained Pastor of the Church in *Yale College*.

The same day, Rev. Dr. Davis was Inaugurated President of Hamilton College.

Same day, Hon. Asahel Stearns was Inducted as Professor of Law, and Mr. Levi Frisby as Alford Professor of Natural Religion, Moral Philosophy and Civil Polity in Harvard University

Rev. Alexander Lowell has been ordained Pastor of the Congregational Church in Vergennes.

OBITUARY.

Died in Athens, Gen. S Haight.

In Newport, Thomas Robinson, of the Society of Friends, aged 87.

In Reading, Jonathan Bachelor, 87, and his wife, same day, 85.

In Boylston, Mr. Silas Howe, 81.

In Westfield, Gen. W. Shepard.

Candidates for the Ministry.

Mr. Thomas Tracy, Cambridge.
" Jonathan P. Dabney, do.
" Samuel Gilman, do.
" Thomas Savage, do.
" P. Osgood. do.
" Alvan Lamson. do.
" James Walker. do.

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